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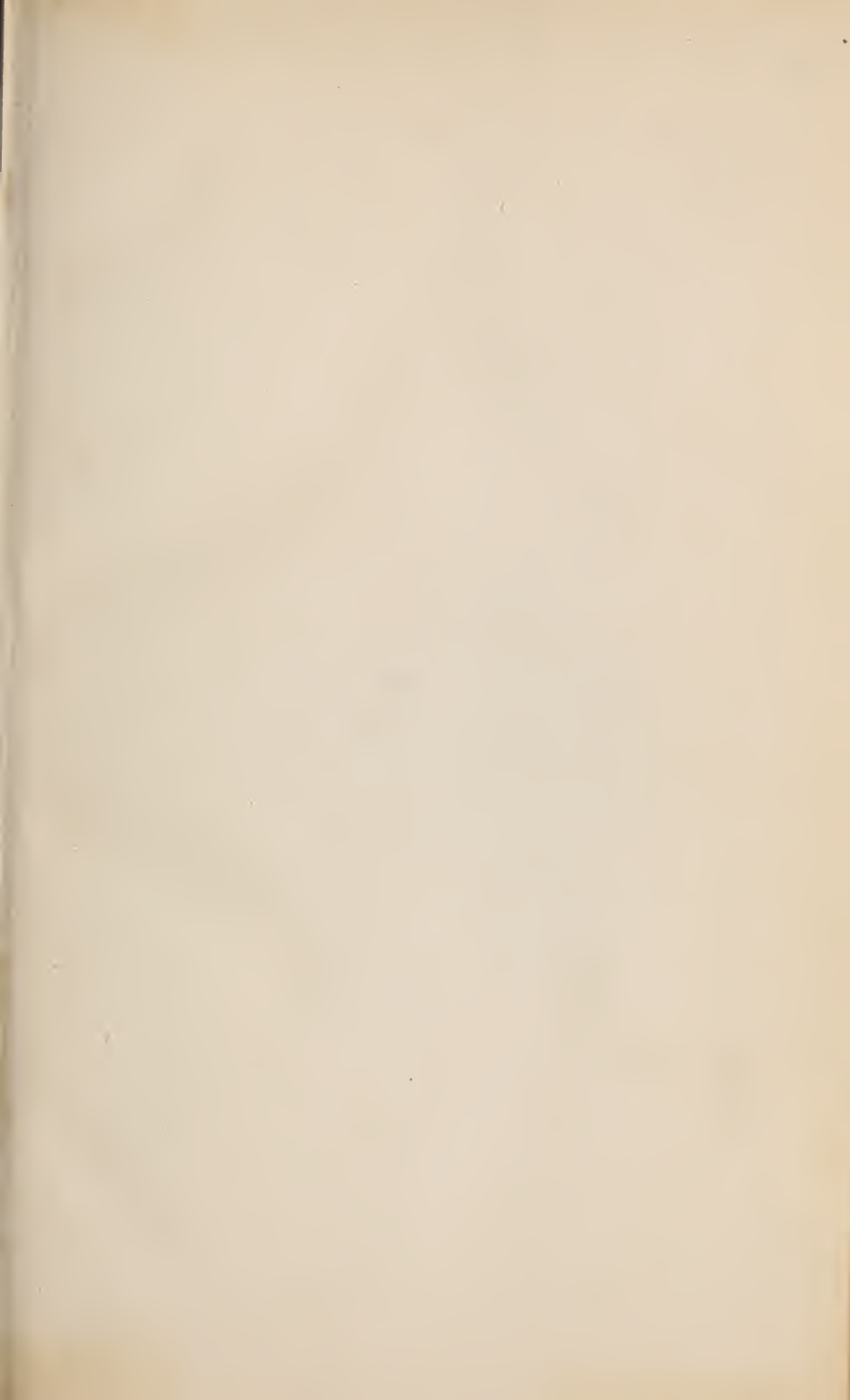
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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

OCTOBER, 1864.

MAINE.

Brunswick—Rev. Edward Ballard.

THE station of the Rev. Mr. Ballard has a special importance in making our Church known to students of the college, some of whom have thus been led to seek the ministry. In order to relieve the missionary funds, an endowment is in progress for the parish.

Brunswick, July 4th, 1864.

No special variation has taken place in this parish since the last report. A few persons have been added, and some have removed. While its growth is retarded by this latter cause, there is yet a constant encouragement to persevere in the effort to maintain the institutions of the Church in this place, both for the great purpose of preaching the Gospel of the Redeemer, and to present her claims to persons whose knowledge thereof will be borne to other places, and it is to be hoped for a practical use. A larger number of students from Bowdoin College than usual has attended since the last report. The fund for the benefit of the parish is slowly but thus far steadily increasing.

Lewiston—Rev. W. H. Collins.

It is supposed that the parish at Lewiston, now in a flourishing condition, will be soon self-supporting.

Lewiston, June 29th, 1864.

I am happy to say that the parish at Lewiston is in a flourishing condition, and that sixteen persons were confirmed on the recent visitation of the Bishop of the Diocese.

Eastport—Rev. Jas. A. Sanderson.

This mission was unoccupied for a year. It is now reviving.

Eastport, June 20th, 1864.

The services are very well attended, the responses excellent, the Sunday-school large and well ordered, and the prospects for future growth most encouraging. As this parish is the one farthest east in the United States, and is, as to men, a connecting link between our Church and the Mother Church of England, it must always be a very interesting field of labor.

NEW-HAMPSHIRE.

Epping—Rev. F. S. Fisher.

THE mission at Epping is hardly two years old. Its prosperity is indicated by the completion of a new church without debt.

Epping, July 1st, 1864.

I had hoped by this time, to have reported to the Committee the completion and consecration of our little church. The first I can report now. The church is finished, and enough subscribed and

paid in to meet its cost, and the consecration is appointed for next week. We have begged the money and built the church, with every thing complete, save the organ, which we hope to be able to purchase this summer.

There is nothing else of importance to report at the present time. The people are attentive and zealous. I shall have a class for confirmation at the time of consecration.

Sanbornton Bridge—Rev. M. A. Herrick.

The mission at Sanbornton Bridge was begun about three years ago. It has been much blessed, and the parish, it is expected, will very soon be self-supporting.

SANBORNTON BRIDGE, July 18th, 1864.

Our affairs are in very much the same condition as at the time of my last report. Since that time we have had no Episcopal visitation, and consequently there have been no confirmations. Clinic Baptism has been administered to one adult, a man well toward sixty years of age, who has since died. Two persons have been admitted to the Holy Communion, agreeably to the provisions of the rubric, without confirmation—one of the parties being at the time in extreme sickness, and apparently beyond recovery, and both formerly for many years members of the Baptist communion. The Holy Communion was in this instance administered in private. Besides this, two communicants have been added by removals into the parish.

The customary services have been continued without any interruption except for a single Sunday, which interruption was occasioned by sickness. The attendance has been unusually good until of late, when the extreme warm weather has occasioned a temporary falling off. The Holy Communion is administered regularly on the first Sunday of each month, as well as on the higher festivals. Your missionary is happy to record that, amidst the gathering tokens of alarm and distress, his parishioners have shown a noble liberality in contributing to his wants.

We are at present engaged in an effort to raise money for the purchase of an enlarged library for the Sunday-school. The design is to raise one hundred dollars for this object.

DELAWARE.

**Laurel, Seaford, Little Creek, etc.—
Rev. Geo. Hall.**

THE mission of the Rev. Mr. Hall is an itinerancy some thirty miles in diameter. He feels the want of efficient laymen as helpers in Sunday-school and otherwise. Four parishes and other points are embraced in the mission.

LAUREL, June 20th, 1864.

The condition of things has not materially changed since you last heard from me. I have had eight baptisms, four confirmations, the communion frequent, and our congregations are quite encouraging. The attendance at church is very good, except when the weather is unfavorable. Most of our families live in the country, some of them seven and eight miles from church, and two families twelve miles; and hence they cannot well attend when the weather and roads are bad. Three of the four persons confirmed were young, from sixteen to nineteen years of age; the other, the head of a family, lately a member of the Methodist body, and of very good repute, among them. The change was made from strong conviction of the scriptural character of the Church's claims. It gives me great pleasure to say that I have much confidence in these new recruits, and that they have all joined the communion. The one from the Methodist was an influential member of that body, and we expect much assistance, in various ways, from the change. My right-hand man at Little Creek is now a candidate for holy orders. He is a young man of some promise. He is pursuing his studies at the Seminary in Philadelphia. Two years from this he expects to enter the ministry. Since he left, we have not been able to have Sunday-school there. I have no one to take his place. The Sunday-school at Seaford is not so prosperous as formerly. Several of our teachers have left the town, and we cannot supply their place. At Laurel we had to give up our little Sunday-schools, owing to the death of our Superintendent. This was a great loss for our feeble parish. I devote all my time to the work of this large field; its length is nearly thirty miles. Much of my time is taken up in travelling from one point to another. I do a great deal of visiting

from house to house. In this way I have many opportunities of reading the Scriptures, having prayers and religious conversation with the members and families of the Church. I assure you I am doing all I can, in dependence upon the grace of God and the assistance of the Holy Spirit, to advance the Redeemer's kingdom, and to bring men to a saving knowledge of the truth as it is in Jesus.

O H I O .

Oberlin—Rev. W. C. French.

THE special importance of the mission at Oberlin arises from its influence on the members of the college, many of whom are by it made acquainted with the Church.

OBERLIN, July 8th, 1864.

I have had many pressing invitations to leave this important mission, but whenever the subject is laid before the Bishops, they say, "Do you know of any body who could be induced to take your place at Oberlin?" and this settles the question; for it is not a post that any body covets. At the same time I am constantly doing all I can, in the way of making a comfortable home and surroundings, to cause it to be attractive to somebody who would otherwise shrink from undertaking so peculiar a labor. Our services never have been more thronged than at present—oftentimes requiring seats to be brought into the aisles—and more attentive, respectful congregations could not be found anywhere. Yet they are always changing—no two Sundays the same. I often look upon an audience of almost entire strangers. We can scarcely hope to make any permanent growth out of so miscellaneous and floating a population; yet the good seed sown by our beloved Church in the hearts of these crowds of young people must grow into a harvest somewhere. So that others enter into our labors, and God receives all the glory, we ought to be satisfied.

Maumee and Perrysburgh—Rev. J. Swan.

The station at Maumee has been aided many years, and, under the rule of the Committee, must soon provide for itself.

The missionary is an indefatigable laborer, whose reports are always read with interest.

MAUMEE CITY, July 1st, 1864.

I regret that I have but little of interest or encouragement to report respecting my field of labor. Maumee City does not afford to the laborer in the Lord's vineyard the favorable ground presented in the many new and growing towns of the West, or even in some of the older manufacturing villages in the East. From its proximity to Toledo, the place has long been suffering in a business point of view, and, as a consequence, family after family of our Church people have been drawn away from us to that centre of trade and commerce in this section of the State. The withering effects also of our national calamities have of late been more felt by us in their bearing upon the interests of religion and the Church. The recent call of our Home Guards to the front has taken away from amongst us a different class of our population, and persons whose absence and loss are much more felt than of those who had heretofore gone to the war; whilst the exciting and absorbing interest and anxiety produced by their absence seem so to engross the thoughts of friends as to exclude from them the important concerns of eternity. At least with a great many, their trials do not bring them to the sanctuary—that place where God has promised to meet and bless his people, and where we should pray for a blessing upon our bleeding and afflicted country, as well as upon those who have gone forth with their lives in their hands to battle for her rights. Judging from the thinly attended sanctuaries generally witnessed in our land, particularly on days appointed for fasts or thanksgivings, I fear, notwithstanding all our chastening, we are still too much of a God-forgetting people, and that our sufferings have not yet sufficiently humbled us on account of our sins, nor led us to follow after, as we ought, "that righteousness which exalteth a nation." Our Sunday-school too feels the effects of the times and suffers from the want of teachers; indeed, but for the members of my own family, it would be difficult to keep it alive.

At Perrysburgh, where for nearly a year I have been giving one fourth of my time, the prospects are not as promising as at first. We have recently lost, by removal to Toledo, our only families of much influence and wealth, and upon whose ur-

gent solicitation I was mainly induced to commence services in the place. Some others I am afraid will follow. We still labor under the disadvantage of having to hold our services in the Methodist house of worship; and at present there is little hope of having a place of our own. The want of this has stood in the way of organizing a Sunday-school, without which little can be accomplished for the Church, especially in a place where her growth depends in a great measure upon the training up of the young.

A short time since I visited and preached at Napoleon, my former field of labor. The parish there is still without a pastor, and of course suffers in consequence. It has just met with another loss in the way of removal in the case of their senior warden, through whose efforts as a lay reader, the parish was first organized. The few remaining Church people are quite discouraged. If the prospects of the church at Perrysburgh do not brighten, I might give them again a portion of my services; but they have no disposition to do any thing toward the support of a minister unless they can have him resident amongst them.

KENTUCKY.

Flemingsburgh and Maysville— Rev. F. M. Gregg.

MAYSVILLE, having long been a station, is expected soon to become self-supporting, and is now retained chiefly for the benefit of the feeble parish at Flemingsburgh. The missionary who has occupied this post for the last three years is a most faithful man. The civil troubles of the country bear with a heavy hand upon the missions in Kentucky.

MAYSVILLE, July 1st, 1864.

In consequence of military troubles, I have confined my labors to this parish mainly during the past three months.

Here the Church is in a rather prosperous condition, though our people for some time have been in a constant state of excitement. In this part of the State we have suffered unusually since the spring opened, and our citizens are still anticipating trouble.

We have no strife in the parish, though

politically divided; but constant excitement will induce a spirit of indifference and apathy, and consequently our congregations are not so large, and there is a disposition to neglect every department of the Church. I have been laboring harder than usual to keep up the interest, and though matters are not as they should be, yet I do not feel discouraged.

Last evening we gave the Sunday-school a festival. It was largely attended.

I report twelve dollars for Domestic Missions for this quarter. This is not as much as I expected to raise, but the people are in such a distracted state that we cannot do much. I find it difficult to live, but I despair not. God will protect and strengthen his Church, and with this assurance I look for brighter days.

May the good Lord hasten the return of prosperity and peace!

Georgetown and Versailles—Rev. J. W. Venable.

This valuable missionary, while bringing Versailles steadily toward becoming self-supporting, has undertaken, with great success, a side mission at Georgetown. The two will constitute an independent cure at an early day. The missionary spirit is so cultivated here that a sum equal to one half the missionary stipend is sent, contributed every year to the Domestic treasury.

VERSAILLES, June 30th, 1864.

Amid the almost universal feeling of gloom and uncertainty that pervades this portion of the country, paralyzing business and lessening the ability of those who would do good, the Church pursues her way quietly and successfully.

The Sunday-schools in both towns are flourishing, the congregations are increasing, and a more lively interest than usual is manifested in the services. Like my fellow-laborers in many other portions of the field, however, the missionary here is expected to live upon the same salary as in former years, while the expenses of living are increased threefold. I have endeavored, by giving instruction to a few pupils in drawing and painting, to "make both ends meet," but thus far find it impossible. Unless some change for the better shall soon occur, I fear that I must

abandon a field of labor which is greatly endeared to me.

A parish was organized in Georgetown in March last under the title of the "Church of the Holy Trinity," which was received into union with the Convention at its late session. Three persons were confirmed there, in the Court-house, by the Bishop, who seemed much gratified at the favorable prospects for establishing the Church in a region where it was almost unknown.

I was prevented from filling my last regular appointment at Georgetown by Morgan's invasion of this portion of the State. All communication was cut off for nearly two weeks. On Sunday last I went there and preached twice to good congregations, in the Court-house, (our only place of worship,) and administered the Lord's Supper to ten communicants, several being prevented by sickness from attending service. The semi-annual contribution to missions from the new parish will be made next month.

The Easter offering of St. John's Church, Versailles, was forty-five dollars and seventy cents.

These are times that try the hearts of all men, and especially the missionaries of the Church. We need the prayers of our brethren everywhere, that we may be strengthened for our work and be kept steadfast in the faith of Christ crucified.

We hope for better and brighter days.

Hopkinsville and Princeton—Rev. W. E. Webb.

The mission of the Rev. Mr. Webb has suffered much more from our civil strife than any other in Kentucky. The missionary has the sympathy of his brethren.

HOPKINSVILLE, June 29th, 1864.

Another quarter finds us still at our work, undisturbed thus far by the troubles that are so general in Southern and South-Western Kentucky. Although portions of the State may be said to be invaded, and predatory bands are heard of in every direction, this town has been spared. Not so, however, with Princeton. That place has suffered from two raids during the spring and present summer. The road withal between the two places has been so uncertain as regards safety, that I have felt it my duty to omit the customary trip once or twice, though I

hope to go over in a few days. What with the departure of the slaves, the guerrillas and deserters (so called) from the regular army, one does not feel safe in making a missionary tour as in times past. If suffering in such a cause could do the Church good, one would not mind it; but as it is, the people are "*pro tem*," so thoroughly irritated by losses, or by the withdrawal of so large a portion of the labor of the country, (the consumers being left on their hands,) that it is hard to draw them together for religious services. But a little patience will in a great degree mitigate present feeling, and when the dangers of the highway are removed, things will assume something like their former status. At Hopkinsville we are permitted to labor on without interruption. The congregations (notwithstanding the difficulty, lately increased, of getting in from the country to services) are as good as heretofore. We have had four communicants added to our list this spring, and though the ability to do any thing for the Church by contribution has sensibly declined, the people still manifest the disposition to do what they can. What is before us we do not know; but we pray for a return of the former days, when men had not learned to hate each other for causes so inadequate, but were willing for Christ's sake to bear each other's burdens.

ILLINOIS.

Kankakee City—Rev. C. H. Albert.

THE Rev. Mr. Albert was some years since a missionary in Texas, and was selected last summer for an itinerancy, in Tennessee. That work being postponed, he has been recalled to his mission at Kankakee City. This is a new enterprise, and bids fair, by the blessing of God, to become a self-supporting parish in a short time.

KANKAKEE CITY, Aug. 29, 1864.

On last Saturday the vestry had a meeting, the result of which was, that they solicited me to become again their rector. As I found that the whole parish interest was in jeopardy, and that my refusal would, in all probability, cause a disruption in the congregation, and as the call was unanimous with the vestry, who de-

clare that they express the wishes of the parishioners universally, I have felt myself compelled to give an affirmative answer.

You may rest assured that nothing would have led me to this step but the danger that threatened the parish, because I longed to go southward, and the thought of spending another winter in the north is any thing but agreeable to me.

The understanding, however, is that I shall be allowed to go south next spring or fall, if I desire to do so; and in the mean time I think it will not be many months before we have a church of our own to worship in.

Wilmington—Rev. E. De Wolf.

A good spirit of self-reliance prevails at this mission. The people are to be commended for their successful efforts to provide a parsonage for their worthy missionary.

WILMINGTON, June 27th, 1864.

Since JANUARY first, I have continued my labors here with but little interruption, superintending the Sunday-school myself, and holding divine service both morning and afternoon. I have been absent altogether two Sundays in Lee county, having been detained longer than I anticipated by the sickness of my wife.

Early this spring, we made an effort to secure a parsonage. Rents were high, and houses to let scarce. Fortunately, a neat, comfortable, and to us, a very desirable place, was offered for sale at twelve hundred dollars, including house, lot, a little barn, cistern, and well. It was not only new, pleasant, and comfortable in itself, but also quite convenient to the church. I immediately set vigorously to work to secure it for a parsonage. Suffice it to say, that in less than two weeks' time (through the kindness of a friend who advanced one hundred dollars, without interest) I was enabled to make the first and largest payment of seven hundred dollars, and thus secure for the Church this very necessary and desirable property. I am happy to state that the one hundred dollars so kindly advanced has already been nearly made up. We have four years in which to pay the remaining five hundred dollars, with the privilege of paying it as soon and as fast as we are able, in sums of not less than one hundred dollars. To

us, as a feeble, but I think I may safely say, active and growing little parish, this matter of a parsonage is one of vital importance, and it is certainly a great point gained for the strength and permanence of the Church here. I heartily thank God for putting it into the hearts of the few and by no means wealthy Church people and others here to devise such liberal things. I rejoice also in the hope that it will prove a long step in the right direction toward making the little "Church of the Redeemer" self-supporting.

To this end I think every parish now receiving aid, ought to be constantly looking, working, and praying. For the attainment of this end, I shall constantly and earnestly work and pray. If there was any place of equal strength which I could unite with this, I would do so at once, and make them self-supporting. I regret that none is to be found; hence we must struggle on with the Committee's kind aid. Our vigorous efforts to secure a parsonage render us, for the present, more needy, and I trust not less deserving of this aid.

I will only add that both in church and Sunday-school we are gaining slowly, but I trust surely, in numbers and interest, and I have many, many things for which to thank God and take courage.

Gillespie, Bunker Hill, etc.—Rev. T. W. Mitchell.

The mission of the Rev. Mr. Mitchell is an offshoot from that of the Rev. Mr. Dresser, at Carlinville, and is one of much promise. At Gillespie, the central point, a neat church is finished, free from debt, and a home is furnished to the missionary.

At Bunker Hill, twelve miles distant, the missionary has broken ground for the Church with most flattering prospects of success.

We confidently anticipate that the field occupied by this mission will shortly grow by the Divine blessing, under the active labors of Mr. Mitchell, into a self-supporting cure.

GILLESPIE, July 1st, 1864.

In submitting my first report as the missionary in Gillespie and adjacent parts, I have the pleasure and gratification of reporting a highly encouraging measure of

progress. My labors here cover a period of little more than four months, yet in this short time a great and growing interest in the services of the Church has developed itself.

In Gillespie, the central point of my labors and where I reside, there is a village population of about three hundred, of which there are but four families who have yet identified themselves with the Church. Many others, however, wait more or less regularly on her services. The country around, which is rich and fertile, is thickly settled by a strictly moral, enterprising, and intelligent class of farmers, most of whom are in comfortable circumstances—a goodly number are in affluence. With few exceptions, they have identified themselves with the Church, and this not as a matter of convenience or expediency, but on principle. They love her conservatism, her apostolic order, and all that goes to characterize her as the true Church of Christ.

Through the energy and liberality of the people and vestry, a tasteful and commodious church is just being finished at a cost of about three thousand five hundred dollars, free of debt, and will be ready for consecration in the course of a month.

Divine service is held here every Sunday morning, and the holy communion administered monthly. The attendance is usually good. An earnest and healthy tone of religious feeling evidently prevails among the people.

Through the generosity of the senior warden, I have been furnished with an unpretending but comfortable rectory.

After holding morning service in Gillespie, I ride to Bunker Hill, a distance of twelve miles, and officiate there every Sunday afternoon. This I regard as a field of great promise and importance to the Church. It has a growing population of some twelve or fourteen hundred. There is a refinement, taste, and intelligence in this town which are to be found in few places of its size. Its proximity to the city of St. Louis, by the Terre Haute Railroad, is inducing some of the best families in that city to have their residences in Bunker Hill.

When I first visited this place the Church was comparatively unknown; only two or three Episcopal families in moderate circumstances were found willing to give the Church their support. Now there is a steady congregation numerically

as strong as any in town, (average attendance, two hundred.)

Some difficulty and inconvenience were at first experienced in securing a suitable place of worship. This, however, has happily been got over, through the kindness of our Methodist friends, who have given us the use of their meeting-house at an annual rent of one hundred and twenty-five dollars. I am hopeful that ere the close of a year, we shall be able to build and occupy a church of our own.

Though this congregation is composed of very different elements, and has received religious education under a variety of influences, a beautiful harmony and fraternal spirit have characterized all our meetings, whether of a religious, social, or business character.

The ladies have formed a sewing society, which promises to accomplish much good for the Church; indeed, the Church owes much of her present prosperity and promise to the zeal and perseverance of one or two pious ladies, who, by the way, had not been educated in the Church, but who had long loved her order and yearned for her communion. Their reward is before them. The forms and usages of the Church begin to be understood and appreciated by the congregation, while the music and chanting would compare well with that in most of our long-established city churches. The holy communion has been administered monthly.

Until lately, my time and labors have been confined exclusively to the above stations; services, however, close in Bunker Hill at an hour which enables me to reach Litchfield for the evening, and I have lately held services in that city. This is a thriving city of full three thousand inhabitants. I found but few Episcopalians, yet the attendance on divine service has been good, and many seem favorable to the Church. If regular and stated services could be established here, I have no doubt the harvest would be abundant. This, however, is more than I feel able to accomplish, unless I suspend some of the services in Gillespie or Bunker Hill, which would be unwise. The severe prostration which has followed on preaching three times and travelling thirty miles in one day, admonishes me to attempt this only at intervals of some length. May the Lord send more laborers into his vineyard!

The distribution of my time is such as precludes the possibility of forming and superintending Sunday-schools, save in Gil-

lespie, before morning service. This, as yet, has not been done, for the simple reason that we have had no convenient place of meeting; so soon, however, as our new church is open for use, this great nursery of the Church will be set in operation.

At each of the above places there are a few candidates for confirmation.

Illinois Central R. R.—Rev. J. W. Osborne.

The Rev. Mr. Osborne's field includes various points along the line of the Illinois Central Railroad. The movement at Salem is of much interest, and shows much zeal in the good cause. The departed one may in Paradise be contemplating the progress of the good work, for which he provided the foundation before he was removed hence.

CHICAGO, July 1st, 1864.

During the past three months, the service of the Church has been sustained with regularity at Arcola and Bement, with the usual interest. The congregations are always good and very respectful, and a deep solemnity is manifested in the worship of the Lord our Maker. I have visited St. Thomas's Church at Salem, Marion county, and spent a happy Sunday with the little flock; preached twice and administered the holy communion. We reelected wardens and vestrymen, appointed a building committee, adopted the plan of the new Church, (Upjohn's,) gave out the contract, and the building will be finished this fall. The church will cost five thousand dollars, two thousand one hundred of which is in hand, one thousand will be received from friends at St. Louis, Mo., and the balance will be collected at Salem. Five hundred dollars was left for the church by George Ehninger, Esq., of precious memory, a member of the vestry, who died in the Lord. He was formerly of New-York City, and his mother and sister are now living on Staten Island. Mr. Ehninger also left a principal to produce ten dollars interest annually for ever, for the support of the rector of St. Thomas's Church. When the new church is finished, the vestry will call a minister, to whom they can and will pay seven hundred dollars salary per annum. I organized the parish of St. Thomas some four or five years since, and I will do my best to take care of them until the church

is finished, and they are supplied with a fearless, faithful minister of the Lord Jesus Christ.

There are several places on the line of this railroad that ought to be supplied with occasional service. I do in my very heart pity the poor sheep in the wilderness who are without a shepherd. They cannot do much to support the Gospel, but they are the faithful lovers of my Lord, and their cry is: "Send us the Gospel."

Decatur—Rev. Silas Totten, D.D.

Decatur becomes self-supporting after 1864. It is a great railroad centre, with several thousand inhabitants. The Rev. Dr. Totten is about to strengthen the parish and enlarge the scope of the Church's influence by establishing a large institution for female education.

DECATUR, July 11th, 1864.

I am not surprised to learn that Decatur is to be discontinued as a missionary station next year. I trust that after this year the parish will be able to afford a *living* salary to the rector.

The congregation has increased very much of late, and though few men of wealth have been added to the Church, I think they will be able to add, at least, the amount of the stipend to the salary.

The money appropriated to this station in time past was well laid out. The Church may now be regarded as permanently established in Decatur.

The town bids fair to become an important place in Central Illinois, and will probably grow into a larger city. It is my design to build up a first-class female seminary in connection with the Church. I opened a school for young ladies in the spring, and have succeeded beyond my expectations. A gentleman, deeply interested in Christian education in the Church, is about to begin the erection of suitable buildings. If we can carry out the Church system of education here, it will be of great benefit to this part of the State, where there are few schools of a high order.

Our collection for Domestic Missions on Sunday last amounted to fifteen dollars. The Bishop has not visited this parish since December last, and I have no confirmations to report. There are several candidates ready for confirmation.

WISCONSIN.

Platteville, etc.—Rev. C. H. Rice.

THE mission in Grant County, of which Platteville is the centre, is a new one undertaken last year. The people receive it with an honest determination to sustain it themselves after a very short time. This is the right spirit.

HARTLAND, June 30th, 1864.

Since my last informal report I have been hard at work in Platteville and vicinity. I have also held services in Shullsburgh, twenty-five miles from Platteville. I think the prospect is as favorable for building up a strong parish at this point as at Platteville. I have made arrangements to preach there one Sunday every month. Have already secured a church lot. Found ten Church families at Shullsburgh. At Platteville the good work goes bravely on, and I trust that that parish will soon be self-sustaining; and then my intention is to go to Shullsburgh. We need missionaries; two or three could be kept actively employed in this county. I find a great many of our clergy here that can discourse eloquently on the need of missionaries, but very few that are willing to become such, and many of these are without parishes.

Columbus, etc.—Rev. P. B. Morrison.

The mission at Columbus deserves encouragement in the judicious and prudent efforts the people are making to provide themselves with a simple and becoming church. The letter of the Rev. Mr. Morrison will be read with interest.

COLUMBUS, July 18th, 1864.

Our services have been regularly performed for the last quarter, with one exception, and that one Trinity Sunday, when I attended the ordination services at Nashotah. We have actually embarked in the good work of building a church. We have come to the conclusion that some effort must be made, and hence my visit to Nashotah to consult with our venerable Bishop. He advised us to go on, but to use great caution; and secured the pledge from me that no debt should be left upon the building. This is our determination. Suc-

cess seems to be crowning our efforts. And to reap a successful harvest, we must have our own building, in which the services of the Church can be properly celebrated. At present we are using the town-hall. It is somewhat uncomfortable there, for it is used for all purposes, and it is frequently left very unfit for our use. As it is, however, we are satisfied to have it for our services.

I have been in Milwaukee, consulting with the brethren there, and they all encourage me to go on in the work. We shall need, outside of the parish, some help, for we are not able to do all ourselves. Already we have about one hundred and seventy dollars in the bank, besides as much pledged; and this over and above what pledges we have in the parish. We have but just begun, and I have every hope of success; at all events, we will keep clear of a burden of debt, and take four or five years, if it is necessary, to accomplish our wishes. If we meet with sufficient encouragement, we propose commencing the first of September to build; otherwise it will be left until the next season. Still we will go on laboring. A better opening for the Church is not in this diocese; and a little effort put forth now will secure that which has been so long needed here.

Bishop Kemper has loaned to us the "plans and specifications of a cheap church-building." When estimated, some three years ago, the cost was to be \$600, but now, of course, we could not build for double that sum.

Juneau, etc.—Rev. O. H. Staples.

Our missions often suffer greatly from the migratory character of the active population of the West. Such is just now the case in the field occupied by the Rev. Mr. Staples.

JUNEAU, July 1st, 1864.

Since my last report I have, with the consent of my Bishop, ceased to officiate at Horicon. The sickness which interrupted our services there about the beginning of the year, continued late into the spring, and in the mean time five families have been lost to the congregation by removal, including six communicants.

During the winter the business of the place was almost wholly suspended by the prevailing epidemic, and this, together with the loss of strength by removals and death, so discouraged the friends of the Church,

and so diminished their pecuniary ability, that it was thought the missionary's salary could not be raised. An effort will be made this summer to have the services of the Church resumed there, but I cannot say with what result.

It was in contemplation to attempt the building of a church in Juneau this year, but the great advance in the price of labor and of all materials for building makes the present a very difficult time to build.

The drought has been so severe in this region that not half a crop is expected. The people are much discouraged, and are loth. to undertake new responsibilities.

MINNESOTA.

From Rt. Rev. H. B. Whipple, D.D.

WE are sure our readers will find deep interest in the following letter from Bishop Whipple, who sailed September twenty-second for Europe, seeking restoration of health in rest and change of scene. Five years of unremitted toil, anxiety, and exposure without stint for the flock over which he is the chief shepherd, have made this step, in the judgment of his friends, absolutely necessary. Many earnest prayers will be offered that God will have him in His holy keeping, and soon enable him to return to us and to his work.

PHILADELPHIA, Sept. 11th, 1864.

DEAR BROTHER: It is a long time since I wrote to you of that work which is so near to all our hearts. I have not been quite as strong as usual, and the many cares of a western Bishop's life have rested with a little more than usual weight on weary shoulders.

During the past year, amid all trials, God has very mercifully blessed us. I am sure that the clergy and laity have seemed more earnest, and I know many, who were not home-born sons, have been gathered into the Church of Christ.

It has been a year to try men's faith. The brave men who leave our border for the war are more missed from their log-cabins than when they go from your over-populated cities. Where every man is needed, the loss tells severely on all work, and our feeble border parishes are left much weaker.

The Indian war is a greater evil. Every heart is still sore with the memories of anguish which are connected with that desolated frontier, where eight hundred of as brave and generous as any people on the earth died from massacre. It does not relieve the sorrow to know, as we all know, that this massacre is the ripened fruit of the wicked seed-sowing of robbery by our Indian system. The frontier is guarded as well as it can be, but no watchfulness can keep a stealthy savage foe from entering the settlements and committing murder.

All these things have made Church work more difficult; but I thank God that my brave clergy have borne every trial without a murmur. I have often wished the Church knew the fidelity of our missionary staff. I am sure they would not let you plead for the pittance which gives them bread.

There is one characteristic of our work which is full of promise. The Church is a living reality. It is no dogma banded about in strife. We try to preach Christ, and work the Church. I never hear of any controversy among the children of the fold, and believe I can truly say we are all one. In all work, I have urged the clergy and laity always to speak and act with reference to the Church as a living, working, Christian home. We find that the people are thus won more surely than by all the arguments in the world.

If the teaching is plain, simple, and earnest—if the message of the preacher is based on Christ's authority—then faith and sacraments and Church-life will all be blended. It leaves no room for cavil, when the way of the Church is shown to be the way of the Cross. You are aware that every church in my diocese, except two, are free churches. I believe that these will be free. The effect of this is seen in the number of working men we have gathered into the fold; not as many as I could wish, but enough to show that "the Church of Christ is the poor man's home." I am aware that many whom I dearly love think me over-zealous in this matter of free churches; but dear brother, if our branch of the Catholic Church is called of God to win this nation to her Lord, if we are to be "the healers of the breach," and, under God, bring about unity among all who love the Lord Jesus, can we, dare we, refuse to make the hearing of the Gospel as free as the invitation is free? I find no more difficulty in raising means by subscription than by renting pews.

The one great difficulty is that our dioceses are such vast empires. It is true the population is sparse, but the area to be travelled over is the same. No one man can oversee a country larger than England, Ireland, and Scotland.

I have tried to be the foremost missionary of my diocese. In five years I have preached and delivered over thirteen hundred sermons and addresses, and travelled many tens of thousands of miles. But I cannot be a father to my flock. I love them; I try to bear them on my heart; I remember them in prayer; but I do not know them as I ought. I do not feel, as I wish, the beating of their hearts.

In my own work at Faribault, God has blessed me. Two years ago I laid the corner-stone of a cathedral church—not to be a cathedral of carved stones, to cost its millions, but to be a Bishop's church, and the centre of an apostolic see. I also laid the corner-stone of a Divinity Hall. I tried to do this in faith; for the days were very dark, and we were far away from means and men to help us. God has been very kind. I cannot tell you from whence or by whom help came. God sent it, and the work has grown into life and beauty. The Divinity Hall is finished; I need one thousand dollars to furnish it. The church walls are nearly complete, except the chancel and gable. It requires ten thousand dollars for its completion. I know not where to look, but I believe it will come; and the day is not distant when there will be here a Bishop's church where the doors are always open, and its daily incense of songs and prayer going heavenward.

You may ask me if the work is not too great for a new country. Is the Church always to wait for the field to be occupied by others, and come in as a gleaner where she ought, by her divine mission, to reap the harvest?

We have fourteen outside stations which are supplied from Faribault, and five hundred children under Church training in our Sunday-schools. If our church was finished to-day, its sittings for eight hundred persons would all be filled. I would not take one dollar from any other work for Christ.

I love all earnest work, and would rather wait myself than have another wait whose heart is less hopeful than my own.

I need some faithful helpers, but those who are unwilling to bear hardship ought not to come. If I had one earnest itiner-

ant for south-western Minnesota, great good could be accomplished.

In our Indian work all is dark. For five years I have plead for reform. I have told the rulers and people of the dark clouds of sorrow which hung over our beautiful border. Every plea has been in vain—every hope has been crushed. I can only say that when the history of these troublesome days are written, it will be seen that the Church has not been indifferent to the cry of sorrow from these helpless heathen. The blood of our own pioneers does not rest on me or mine.

I still hope against hope. I have spent every dollar I could afford to, in printing appeals to reach the public ear.

The darkest sins I have never dared to speak of, for I cannot discriminate between an administration and a government, when the only Government of myself and children seemed on the brink of ruin. Pray for me, that my heart fail not.

Your loving brother,

H. B. WHIPPLE.

Excelsior, etc.—Rev. J. S. Chamberlaine.

The Rev. Mr. Chamberlaine has retired from his mission, and is resident in Washington. We share with him the gratification he must have felt in making the following final report:

WASHINGTON, D. C., July 11th, 1864.

On the sixth day of May, the Bishop came to Excelsior on a visitation; with him were Rev. brothers Spor, Gray, Knickerbacker, and Whipple. Our little new church at Excelsior, of which I have heretofore written you, being finished, the Bishop consecrated it at morning service. The judgment of several of those who were present of the clergy, as they kindly said to me, was that this is the handsomest church in the diocese. In my judgment, this is none too much praise for it. It is entirely free from debt.

At the same service, five persons were confirmed. On the day previous, I had held a service for baptism, at which one adult and four children were baptized; and on the Monday following three other children received the same rite. On the Sunday following the consecration of the church, the holy communion was administered, and ten new communicants added to our number, more than doubling it.

Little Falls—Rev. John Elwell.

The simple picture which is here drawn of the field and work of a solitary watchman on his distant outpost, will awaken the sympathy and the prayers of the Church for him.

LITTLE FALLS, July 1st, 1864.

Situated as I am in a border town and county, in the midst of a sparse, uneasy, unsettled, and diminishing population, I cannot report much of public interest, nor much of a directly encouraging character.

I preach every Sunday to a good congregation, and attend the Sunday-school with no diminution of numbers, and with rather increasing zeal on the part of the scholars.

But few men are present at the Sunday services. Women and children are my main auditors. Many men have left; some for the mines of Idaho—some have enlisted—some have been drafted—and most that remain are either intemperate, semi-infidel, or indifferent to the claims of the Gospel; so that in this town firm, thorough, church-going families are few in number. It seems difficult to concentrate the affections of this people on things that are unseen and eternal. And although so many neglect divine service, still they do not wish to be left without a clergyman; and, indeed, what would they do without one? In that case, I fear the Lord's day would be openly desecrated; the dead would not receive a Christian burial, and sinners would, indeed, be bold in transgression. These restraining and beneficial effects are visible to the resident missionary. And it may be hoped that some positive good may result from his labors to the rising generation, and to the adults and families who attend on the public services of the sanctuary.

As I am the only clergyman in this entire county, I purpose to devote a part of the time to different localities, and hold occasional Sunday services in places remote from this. Being now in possession of a horse, I shall be able to make such an experiment, and trust good may be effected.

It seems to me I should feel greatly encouraged and strengthened could I have the presence and countenance of some kind and faithful Churchman who would be my right-hand man; always ready and willing to counsel and aid me in my work for Christ and his Church. As it is, my only co-worker for the Church, and in the Sunday-

school, is my wife. Without her, I could not get along; with her I shall labor on, believing that our labor will not be in vain in the Lord. Pray for us.

Stockton, etc.—Rev. B. Evans.

We noticed in a late number (July) the labors of the Rev. Mr. Evans. We are glad to bring him before our readers again in the following interesting report. Will not the children of some Sunday-school at the East furnish a good library for the schools that met in Gilmore Valley?

STOCKTON, July 1st, 1864.

Among the first fruits of the Church work in this place was that of a family who had never heard the Church service, nor seen an Episcopal clergyman, until the subscriber's services were performed among them. Their attachment to the Church became deep and strong; they were always present at divine service when held, and ever foremost in every good work. They donated several lots to the parish.

About fifteen months since, to the great sorrow of their minister, they removed to the Gilmore Valley, four miles from Stockton; retaining, however, their connection with the parish, but too distant and inconvenient for frequent attendance. After a few weeks' residence in their new home, they found around them several families, mostly of foreign birth, with many children, and no sort of religious instruction. They opened their house for a Sunday-school, and soon gathered thirty children, divided them into classes, and the father and mother and their two daughters became their instructors. The Apostles' Creed, the Lord's Prayer, the Ten Commandments, the Chants, the Gloria in Excelsis, became the basis, with the Holy Scriptures, of their teaching.

On the fourteenth of last month (June) was their first anniversary, and the second of the Sunday-school in Stockton; both schools were united in one grand picnic, held in a grove near the residence of Mr. Stockton, in Gilmore Valley. Early on the morning of that day the parish bell called us to church—children, teachers, pastor, and friends. Six farm-wagons were soon packed full to overflowing, and started for the grove; the rear of the procession being brought up by a plain country buggy containing Mr. and Mrs. T. P.

C—, of your city. Our passage-way was through a ravine of singular beauty, clothed in every variety of hue of wild flowers, with high cliffs on each side, studded by forest trees.

At the grove we were met by many smiling faces and welcome greetings, and in less than half an hour afterward, Rev. Mr. Waterbury, of Winona, some members of his Sunday-school, and parishioners, joined us. The ladies soon unpacked the picnic baskets, loaded a long and large table with provisions, and seventy children enjoyed a good dinner; after them, forty adults surrounded the same table, thanked God, and had a rich feast for body and soul. The remainder of the day was spent in singing, prayer, and speeches. Rev. Mr. Waterbury made an excellent address; and Mrs. Stockton spake in well-chosen and maternal words to children and parents, exhorting the former to regular attendance at Sunday-school, and the latter to use home influence in training their children for God and his service. The subscriber called attention to that which God had wrought in the past seven years. Many eyes were filled with tears of gratitude to God, and thanksgiving went up to heaven from all hearts. God has made us a people in those years who were not a people, and gathered us out of many nations; by his help we are doing a part of that work which extends the kingdom of our Lord Christ.

The benediction by Mr. Waterbury, and a devout amen by all present, closed our anniversary pic-nic.

Mr. James B. Stockton had arranged every thing in such order and good taste, even to the providing of a melodeon, that there was no lack of comfort or of pleasure.

We have no library for our Sunday-schools. We have a few books that we use as a library, which were old for the most part when sent to us, and are now worn out. One good library could be made to answer for Stockton and Gilmore Valley; two would be more acceptable and better kept; but I would be moderate and diffident in my request. Will some lovers of missions and of the west help us?

Shakopee, etc.—Rev. E. P. Gray.

An account of this interesting mission will be found in the July number.

SHAKOPEE, July 8th, 1864.

During the past quarter I have continued to officiate at Carver and Eden Prairie, as I was able, being frequently prevented by indisposition or bad weather and travelling from doing so. I have also officiated once, by special request, in the new and beautiful little rural church at Excelsior. These three places, since Mr. Chamberlaine left Excelsior and the Diocese, have been assigned by the Bishop to the Rev. C. W. Kelly, a deacon lately ordained, from Nashotah. They form an interesting and somewhat promising mission, and, I trust, will flourish more fruitfully under the advantages of resident pastoral care, than with what arm's-length service I could give them.

There is abundant work in this parish and neighborhood for more men and means than have been at command. The Church force ought to be greatly strengthened in this stronghold of hostile elements. A Church-school is imperatively needed, and I have no doubt could be sustained, and would do a good work for the Church. There is now an excellent opportunity for it, as there is not one school of high character in the place, and some families are at a loss for good schooling for their children. But we have no school-room, nor means to build. A stock company has been started to build a school-house by subscription and employ a teacher. But the success of even that is of doubtful promise.

The Church itself ought to establish a good school, which will command patronage by its own merits, and promote a sound and healthy education for head and heart, as she only can. The Moravian Church will soon have such a school at Chaska, a few miles distant across the river. The provincial synod of that Church, lately convened at Bethlehem, Pa., resolved to establish this school, which will be under its control; and their local missionary will have the immediate supervision. This, I believe, is the right way to carry on the missionary work of the Church. It is the only way in which she can do her appointed work for the rising generations, and fulfil her commission to "feed the lambs." Can she do the shepherd's duty to the lambs of the flock by calling them together once in the week, while she leaves them to the care of aliens and hirelings the rest of the week?

The missionary and his feeble band are often far from able to do this necessary

work alone. They have not the means to establish such schools as are required, and the solitary missionary can ill spare the time or endure the confining labor of five days in the week, besides his other pastoral duties. The means and the teachers should come from some authorized central fountain of supply, and thus stability, character, and efficiency would be given to the Church's work for souls. In this the smaller Moravian communion has set a worthy example to her far abler sister Church. May it not be in vain.

Our needs remain much the same as in my lasts report.

Excelsior, etc.—Rev. C. W. Kelly.

The Rev. Mr. Kelly is a new missionary in Minnesota, in place of the Rev. Mr. Chamberlaine. Some account of the Church is contained in Mr. Chamberlaine's final report, in this number. Mr. Kelly now asks for a little aid toward a parsonage. Bishop Whipple approves of the application as for a worthy object:

August 25th, 1864.

At this place a beautiful and substantial little church has been built and furnished completely, at a cost of nine hundred dollars, and great personal sacrifice to all concerned; regular services are now held every Sunday morning, the missionary in charge having three other stations, where evening services are held on alternate Sundays; but as this is a rural parish, a parsonage is greatly needed to make the work permanent; and there is now an opportunity to purchase a house and large lot at a very low price, towards which the friends of the Church here have already raised over three hundred dollars. One hundred more are needed to secure it; to which sum all are asked to contribute who wish to help establish the Church now, while property is to be procured at a low rate. Any amounts for this object may be sent to Rev. J. Dixon Carder, D.D., 17 Bible House; and in case of an excess, he will devote it to Domestic Missions.

St. Peter, etc.—Rev. E. Livermore.

We trust the appeal to those who are enjoying the benefits which have resulted from the labors of the pioneer missionary

of Western New-York, will bring a response cheering to the son in his sacrifices for a church in the distant West.

St. PETER, July 1st, 1864.

I have little to communicate of interest with respect to the condition of my mission. Our town and the surrounding country have not for several years made much advance. The tide of emigration has, however, again begun, and our prospects are better. This valley is destined to be largely occupied by Germans and Norwegians, who do not readily accommodate themselves to our Church usages.

Our little chapel has been painted and otherwise improved, and some progress made in the erection of a small stone church at Ottawa, five miles below. This last-mentioned enterprise is due to a son of the Rev. Davenport Phelps, the pioneer missionary of Western New-York. Are there not among the readers of the SPIRIT OF MISSIONS those who are enjoying the fruits of the labors of the father who will assist, by their contributions, the efforts of the son to plant the Church in this destitute and remote region? The church will be inclosed by the efforts of the people at Ottawa; but its completion must depend on aid from abroad.

Lake City—Rev. J. W. Shatzel.

The mission of the Rev. Mr. Shatzel is progressing favorably.

LAKE CITY, June 30th, 1864.

Amid many things calculated to try the faith and patience of the servant of Christ, there are others which display the hand of God, and evoke heartfelt returns of gratitude. The portion of the Lord's vineyard where I am situated is made up of the same checkered phases of religious life and death, which call for the love and zeal of the laborer in all other portions. The good work, in some things, is slow, very slow; prejudices have to be encountered and overcome, errors must be removed, and patience exercised, before the fruit can be discerned and reaped. In other things it goes forward more rapidly, and the progress cheers the heart of the faithful worker.

The same general routine of labors which I have before mentioned has been pursued, and in time this parish will be strong and flourishing, furnishing an evidence that from little things God prepares goodly re-

sults, and that we must not despise the day of small beginnings.

We have, at a slight increase of rent, hired the best hall in the town, capable of seating four hundred or more. Our former room was very inconvenient and ill-looking; so that now, for the first time, we can say that we are in any real sense comfortable. Many new families are becoming more or less connected with the Church, and time only is required, with steady persuasion, to seal the connection.

Our building project has hitherto not made very rapid progress, but the period has now come to commence the erection. Unless we should be crippled by further advances in the prices of materials, I hope we may be able to get the building into some shape so as to use it next spring. Trusting that God will further our efforts, we look forward to the future with hope.

Our country is looking beautiful; the late drought has been gently succumbing to the influence of recent rains. With good crops and the cessation of the war, this land would indeed enter on an era of prosperity not excelled, and perhaps not preceded.

St. Anthony—Rev. A. Spor.

The mission at St. Anthony, notwithstanding some reverses, is approaching the state of self-support. The following report for the first half of 1864 shows how faithfully it is worked by its excellent and well-tried missionary.

ST. ANTHONY, July 1st, 1864.

Since my last report, services have been held in St. Anthony twice a day on all Sundays, except eight, when there has only been one service a day. On four of these Sundays I have officiated at Anoka; on two I have been absent on my own account; on one I was with the Bishop, at his request, on his northern visitation in February, and on the other I was sick.

Services have been held every Friday evening (except for two or three weeks) and on the mornings of all holy days, except when occurring on Monday or Saturday, on which days it has seemed impossible to get even two or three to meet together; also in Lent, on Wednesday and Friday mornings; and in Holy Week every day once, on Ash Wednesday and Good Friday twice.

On the second Sunday in Lent we had a visitation from our beloved Bishop, on which occasion he confirmed nine persons, four of whom had been recently baptized as adults. All of these persons were married, except one. And I am happy to state that, since their confirmation, every one of them has been admitted to the holy communion. Nearly all were brought up outside of the Church. Three were Congregationalists, though not communicants; two were Baptists, one a member; two were members of the sect called "Christians," or Campbellites; one was a member of the Methodist denomination; and another, of the Unitarian. Of those whom I have called Baptists, one had been partially brought up in the Church, having had an Episcopalian father and a Baptist mother, but had not been baptized. The Unitarian was brought up in the Church when young, but had strayed away from the fold into the paths of theological error; the Lord, of His abundant mercy, has at length opened her eyes and brought her to acknowledge and confess the truth; and she is now rejoicing in a Saviour and Mediator who is both God and man.

At the next visitation of the Bishop, I hope to be able, by God's blessing, to present some of the younger members of my flock for the holy rite of confirmation. As yet there are none quite far enough advanced.

The parish has suffered much during the last spring by removals; so that our Sunday-school and congregation have not more than held their own.

At Anoka the parish is growing quite as much as can be expected, with the limited attention which it can receive either from the Rev. Mr. Knickerbacker or myself. In February, the Bishop visited the parish, and confirmed five persons, all of whom were admitted to the communion. Previous to the Bishop's visitation, services were held every evening for one week, with a sermon on each occasion; and during the season of Lent, a service was held every Wednesday evening, the Rev. Mr. Knickerbacker and myself alternating. About three months ago a Sunday-school was started and has now over thirty scholars. The people of the parish have been disappointed in not being able to get a resident clergyman. It is a good field, in connection with one or two other points, for any young clergyman who desires to labor for Christ and his Church.

St. Cloud—Rev. George Stewart.

The mission at St. Cloud is generously sustained by one or two members of St. Peter's Church, Philadelphia. It is an outpost, well filled by a faithful worker, who also is about to extend his labors occasionally to remote points.

ST. CLOUD, June 27th, 1864.

Your missionary at St. Cloud, since his last report, has, by divine permission, been able to hold regular Sunday services at this point on each Lord's day. My regular congregation is usually good, but the church is not filled to its greatest capacity. The Sunday-school is gradually increasing; I had eight new scholars last Sunday. But I find it impossible to increase my teachers. I have to do a good deal of the teaching myself, to which I do not object; but I should like to have more help. As I have remarked before in my reports, the Sunday-school is my hope here, and, I may add, my only hope of usefulness. The influence of the Gospel on the adult community anywhere in this part of the world, with all the excitement and rough-and-tumble life that is led here by the majority, destroys all relish for the peaceable truths of the Gospel of Christ.

I expect to leave here to-morrow morning for a missionary tour of about three hundred miles to the north-west, mainly to visit military posts erected against the Indians for the defence of Indian traders and agents of the Government amongst the Indians.

The vast country west and south of here is rapidly filling up, and there is great need of missionary work, as a large number of those that are coming in this season are from Virginia and Kentucky, and not Romanists. I shall visit them this fall if my life is spared, and give you the result of my work.

Winona—Rev. J. H. Waterbury.

Winona becomes self-supporting at the end of this year. The blessing of God on missionary labor has made it a flourishing parish. The missionary has also laid the foundation for another parish at St. Charles under favorable circumstances.

WINONA, July 1st, 1864.

During the last quarter we can report gradual progress; two adults and six in-

fant's baptized. Several have been received and admitted to the holy communion. I have sustained bi-monthly services at the St. Charles terminus of the railroad on weekdays, with the prospect of soon building a neat stone church. The congregations are good, and the Church spirit growing. May God make us to lay good foundations, for Jesus' sake. Here my congregations continue full. The vestry caused a subscription for salary to be circulated in the parish, and it was generally and liberally regarded; much better than was anticipated. Worldly men are sometimes inclined to think that every Church enterprise can only be supported as their own kinds of business are. There appears to be a hearty goodwill toward the present rector, and the amount subscribed was larger than ever before.

The vestry intend, after this year, to be a self-supporting parish, and express their gratitude to the Bishop and the Domestic Committee for their generous aid in the infancy of the parish.

We have great reason to thank God for all his mercies and blessings during the ten years of our missionary work.

Point Douglas, etc.—Rev. Timothy Wilcoxon.

The Rev. Mr. Wilcoxon has been several years a laborious and faithful itinerant missionary in Minnesota, where he has formed several mission parishes, some of which are now self-supporting. The congregation at Basswood Grove is composed entirely of English emigrants. Will not English friends in this city or elsewhere, who may see this letter, send them help in building their church?

HASTINGS, July 1st, 1864.

My time is occupied very much as when I last wrote. There is an improvement in the congregations at most of the stations. It is evident that the leaven of the Church is gradually influencing the minds of many who are strangers to her holy ways.

We had a delightful service at Basswood Grove on St. John the Baptist's Day. Our beloved Bishop and our true-hearted brother, Rev. M. L. Olds, were present. The corner-stone of St. Mary's Church was laid, five persons were confirmed, and four received their first communion. An earnest

missionary sermon was preached by the Rev. Mr. Olds, and a liberal offering was made for Diocesan Missions. The address by the Bishop was well calculated to excite the zeal of this new parish to go on and complete the temple they have begun to the honor of the Triune God.

The work heretofore has gone on much slower than we hoped when it was commenced. This was owing in part to the scarcity of lumber. Lumber is still scarce and high, on account of the low stage of water in all our streams. Still we are fortunate in having secured enough to inclose the building. But with short crops and the high price of building material, it will require much effort to complete the work in a reasonable time. We have received some aid from friends at the east, and we shall look for still further help, and trust we shall not look in vain.

Rochester, etc.—Rev. C. Woodward.

The Rev. Mr. Woodward, while steadily laboring to build up a self-supporting parish at Rochester, is also accomplishing much at other points. His mission is an important and successful one.

ROCHESTER, July 1st, 1864.

Since my last semi-annual report, five adults and seven children, infants, have been added to the church by holy baptism, and seven persons confirmed.

Services have been regularly held, without any intermission, at the several stations under my charge. The steady improvement of Rochester in population and business is justifying the opinion which has from the first been entertained of its importance as a central point for missionary labor. The Transit or Winona and St. Peter's Railway is now in operation as far as St. Charles, twenty-five miles distant, and will probably be completed to this point in the course of two or three months. In view of these favorable circumstances, (affording as they do a fair prospect of the future growth and strength of the place,) and of the fact, moreover, of our having here a suitable place of worship, I have concluded to give this station the advantage of a regular morning service; instead of one, as heretofore, alternately morning and evening, and occasionally intermitted. This change of the order of services, by securing greater regularity,

has produced a marked improvement in the general attendance.

While the building of a parsonage is necessarily held in suspense, an effort is being made to carry forward the work of the inside finishing of the church, and a considerable sum is already raised for the purpose.

There is parochial and missionary work here and about to occupy the whole of any one man's time. But this, the scanty support which, all told, the western missionary, even the most favored, receives, will not, at present, allow him to give; to say nothing of the expenditure of time and money to which he is obliged in keeping up his distant appointments.

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Mount Pleasant, etc.—Rev. C. B. Stout.

THE Rev. Mr. Stout has recently entered upon the charge of the mission at Ottumwa.

MOUNT PLEASANT, July 1st, 1864.

There is an increasing interest in the work in this parish, which, I trust, will not flag.

But the changing character of all western parishes is not likely to find an exception here. I shall be obliged to give up my very best male assistant in the Sunday-school in a few days, and one whose co-operation in parish work I shall greatly miss. He may not leave permanently, but I fear he will. Out of about thirty families, I have not ten where families are not represented in the war by the absence of fathers, brothers, or sons; some, doubtless, never to return. In looking over the parish-register here for the seven years of its existence, I find there have been sixty-six baptisms; not half the baptized, either adults or infants, are here. Of twenty-eight confirmed, not half are here. Of sixty-six admitted and received to communion, about thirty remain! Is it any wonder our western parishes have to struggle long for a self-supporting position?

Lyons, etc.—Rev. G. W. Watson.

The mission at Lyons is sustained out of a fund provided by the morning Sunday-

school of St. John's, Providence, R. I. We trust the parish at Lyons, which is gradually advancing, may soon become self-supporting, and allow the fund to be applied to a united mission at Clinton and De Witt, or to some other point.

LYONS, July 20th, 1864.

I have little to communicate in addition to my last report. At Lyons, we are gradually though slowly advancing. I officiate here every Sunday morning and evening, and superintend the Sunday-school, holding service in the afternoon at Clinton. There, I am sorry to say, the work is not encouraging. The various religious bodies hold their worship every Sunday morning and evening, in comfortable and not unsightly buildings. The building in which the Church service is held is uncomfortable and unattractive; very cold in winter, and very hot in summer. Of course none but those attached to the church find their way there to an afternoon service. With our present arrangements, I am satisfied that the church can make no advance. If Clinton and the vacant parish at De Witt could be united, with services held in each on alternate Sundays, under some active missionary, much good might be accomplished.

Iowa Centre, etc.—Rev. X. A. Welton.

The Rev. Mr. Welton's mission is near the geographical centre of Iowa, in a sparsely settled region, where patient toil alone, by God's blessing, can be expected to produce much fruit. He who so labors deserves the sympathy and support of the Church.

IOWA CENTRE, July 5th, 1864.

Since my last report I have been holding services, as usual, at three points, Iowa Centre, Nevada, and Sheffield, with occasional services at other points in the county. I have preached twice at the upper end of Centre Grove, about three and a half miles from my residence, where one family of my Iowa Centre congregation resides.

In Nevada, the two persons mentioned in my former report as having applied for admission into the church, have joined the "Evangelists," or German Methodists.

No reasons were given; but experience

has taught me that persons brought up under Methodist influence, whose religion is chiefly emotionalism, are among the most unstable and unreliable of all those educated outside the Church. There is among them an almost entire neglect of the training of children in the very first principles of the Gospel. Among the best of this class, the ordinary means of grace are lightly esteemed. The sacraments have no place in their system, and the privileges of the Christian Sabbath, with its regular routine of divine services, is so little prized, that very few are at all regular at church. The work to be done here is, therefore, very difficult, and the prospects of the upbuilding of the kingdom of Christ in this generation would seem quite hopeless, if we walked by sight, and not by faith.

Your missionary has reason to be thankful that there has been no perceptible falling off in the numbers of those who attend upon his ministrations; and, although he is now obliged to labor with his hands to provide food for his household, he still esteems it a privilege to be permitted to spend a portion of his time in preaching the everlasting Gospel. He earnestly desires the prayers of all God's people, that he may be faithful in the few things intrusted to him, and that, through God's sustaining grace, he may endure unto the end.

NEVADA.

Carson City—Rev. W. M. Reilly.

NEVADA calls for help. Our mission at Carson City is prospering, and, if the church could be built, would soon be self-supporting. The missionary deserves to be well sustained. He is laboring hard; carrying on the work at Carson and itinerating in places around.

CARSON CITY, July 26th, 1864.

I have been quite sick for some weeks. I am now, however, much better, and hope, with God's blessing, to be soon quite well again.

Business is almost entirely suspended in this Territory. Such hard times have never been known on the Pacific coast. Many of our people have gone back to California.

Our parish still continues to prosper, and, apart from money matters, I have

every reason to be encouraged. I do hope and pray that God will open the hearts and hands of our brethren, and cause them to help us to build a little church.

I hardly feel able to write yet. I hope, therefore, that you will pardon this scrawl.

OREGON.

Umatilla—Rev. S. M. Fackler.

THE following letter of the Rev. Mr. Fackler is the first written after setting out on a tour into the mining regions of Eastern Oregon and Idaho. Subsequent letters have not come to hand. At La Grande, Bishop Scott was to join him. The account of their visit and exploration is looked for with interest.

UMATILLA, July 11th, 1864.

I left Portland on Thursday, the seventh, at five in the morning, and, touching at Vancouver, reached the Cascades about eleven in the morning. Here the Columbia River bursts through the Cascade range of mountains, and is not navigable. The difficulty is overcome by a railroad about five miles long, beginning at what is known as the Lower, and ending at the Upper Cascades. At each place there is a small village. At the upper depot we took the steamer Oneonta, and reached the Dalles at five in the evening. The scenery from the point called Cape Horn, a spur of the Cascade range, all the way through to the Dalles, is indescribably grand. The range takes its name from numerous cascades in the mountain-sides. Some of these are very beautiful, and at the distance they, as seen from the boat, seem like lines of light on the dark mountain-sides. One, the most attractive, seems to project quite a body of water at the outset, which reaches the bottom only as spray.

The Dalles is a stirring place of business, depending mainly on the mining trade above, and especially on that of the mining region at the head of John Day's River, where are Cañon City and Independence, on Granite creek, a tributary of John Day's. I hope to visit that region before long, and then will write more definitely. At the Dalles, I called on a number of friends,

who take a warm interest in Church matters. The man who can make himself acceptable to the people there will have a field of great usefulness. I think it, at present, second to Portland in importance. After one day at the Dalles, I took the cars for Celilo. The Columbia, between these points, is impassable for boats. The channel in one place is so narrow, that last fall I easily threw a stone over against the opposite bluff. The place takes its name from the narrow channels through the rocks like cave-troughs, which, I think, is the meaning of the Canadian-French word, Dalles.

Leaving Celilo on the steamer Nez Perces Chief, I reached this place at nine in the evening. I am indebted to Capt. Ainsworth, the efficient president of the Oregon Steam Navigation Company, for a free pass to this point. Col. Ruggles, the general superintendent, was on his way up, and showed me courtesy, as did also Mr. Frank Dodge, agent at the Dalles.

This company has accomplished a great work in the establishment of this line from Portland to Lewistown. The boats are well officered, and the whole business is conducted in such a way as to command as well as deserve success.

On reaching here, I called on Mr. T. B. Trevitt, who at once prepared notices and put them up around town. There was a pretty good congregation at the two services on Sunday. The place owes its importance to its being the point of departure for goods for the mines. There is no surrounding country to support a town. For miles around there is a bed of sand, through which it is difficult to walk. I could not see the proprietor of the town, to secure, if possible, some church lots; but Mr. Trevitt will attend to it, and get them if possible. There is, at present, no religious service; but Mr. Trevitt has charge of a Sunday-school of about thirty children, and there are also some adults in a Bible-class. The great hindrance in the way of public worship is the Sunday trade. I urged Mr. Trevitt, who is a communicant, to undertake lay reading as a means, under God, of great usefulness, and I think he will do it. The Sunday trade is well-nigh universal in the mines and in the towns dependent on the trade with the miners. I leave to-morrow, in the stage, for La Grande, in the Blue Mountains, and will write from that place.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 15th to September 30th, 1864.

New-Hampshire.			
Cornish—Trinity,.....	\$1 75		
Vermont.			
Windsor—St. Paul's,.....	16 25		
Massachusetts.			
Amesbury—St. James',.....	\$'0 00		
Andover—Christ,.....	50 00		
Ashfield—St. John's,.....	9 00		
Boston—"A Friend," ½,.....	500 00		
Cambridge—Christ, \$60; "I. G." \$50,.....	110 00		
Marblehead—St. Michael's,.....	112 18		
Mrs. Thomas Greene Fessenden,.....	15 00	806 18	
Rhode Island.			
Newport—Trinity,.....	200 64		
Providence—St. Stephen's,.....	75 00	275 64	
Connecticut.			
Brookfield—St. Paul's,.....	13 00		
East-Haven—Christ,.....	6 00		
Hartford—St. John's,.....	300 00		
New-Britain—St. Mark's,.....	37 30		
New-Canaan—St. Mark's, Miss N. W. Reynolds,.....	2 00		
New-Milford—St. Peter's,.....	169 00		
Northfield—Trinity,.....	2 50		
Roebury—Christ, ½,.....	5 00		
Stratford—Christ,.....	46 00		
Westport—Memorial, Holy Trinity,.....	43 11		
Wolcottville—Trinity,.....	15 00	638 91	
New-York.			
Athens—Trinity,.....	5 00		
Ballston Spa—Christ,.....	43 60		
Brooklyn—St. John's,.....	47 52		
St. Matthew's, Free,.....	5 00		
Butternuts—Christ,.....	6 00		
Canton—Grace,.....	13 34		
Charlton—St. Paul's,.....	7 50		
Cooperstown—Christ,.....	46 97		
Cornwall—Holy Innocents,.....	5 00		
Fairfield—Trinity,.....	4 00		
Fishkill—Trinity,.....	5 75		
Greenburgh—Zion,.....	7 00		
Hudson—Christ,.....	116 76		
Huntington—St. John's,.....	12 50		
Irvington—St. Barnabas,.....	8 00		
Islip—St. John's,.....	5 00		
Islip—St. Mark's,.....	2 50		
Kinderhook—St. Paul's,.....	20 00		
Lansingburgh—Trinity,.....	36 00		
Mamaroneck—St. Thomas',.....	12 00		
Marlborough—Christ,.....	4 00		
Milton—All Saints,.....	7 30		
Morrisania—St. Ann's,.....	100 00		
Newburgh—St. George's, \$155 18; S. S. for Bp. Whipple's Indian Mis., \$20; for Nashota, \$20,.....	195 18		
Newburgh—St. Paul's, additional,.....	20 35		
New-Rochelle—Trinity, additional,.....	5 00		
New-York—Annunciation,.....	5 00		
Calvary, "N. A.," \$50; H. H. E., \$50; I. T. A., \$50,.....	150 00		
Calvary Chapel,.....	8 50		
St. Paul's Chapel, "E. W. L.," \$50; collec. by a "Lady" gatherer, \$30, St. John Evangelist,.....	80 00		
Trinity Chapel, James F. De Peyster, additional,.....	5 00		
Nyack—Grace,.....	50 00		
Philpottown—St. Philip's in the Highlands,.....	4 35		
Poughkeepsie—Christ, "W. A. D.,".....	64 30		
Holy Comforter,.....	100 00		
Red Hook—Christ, Mrs. Robert Livingston,.....	25 00		
Rhinebeck—Messiah,.....	50 00		
Richfeld Springs—St. John's,.....	10 00		
Rockaway—Trinity,.....	3 00		
Saratoga Springs—Bethesda,.....	24 00		
Setauket—Caroline Church,.....	87 20		
	2 00		
Waddington—St. Paul's,.....	\$2 30		
Wilton—Christ S. S., for Dr. Breck,.....	10 65		
Yonkers—St. John's, \$177; H. B., a student, \$300,.....	477 00		
St. Paul's,.....	205 00	\$2054 57	
Western New-York.			
Batavia—St. James', five-cent coll.,.....	2 00		
East-Bloomfield—Mrs. "I. F. B.,".....	2 00	4 00	
New-Jersey.			
Camden—St. Johns, one half for Nashota,.....	10 00		
Newark—Grace,.....	50 00		
New-Brunswick—Christ,.....	5 00	65 00	
Pennsylvania.			
Marcus Hook—St. Martin's,.....	5 25		
New-London X Roads—St. John's, ½,.....	1 71		
Philadelphia—Oxford, Trinity,.....	21 00		
St. John's Free Church, ½,.....	12 00		
Trinity,.....	112 00		
West-Marlborough—St. James', ½,.....	50	152 46	
Delaware.			
Lewes—St. Peter's, "K. E. P.," for Nashota,.....	5 00		
New-Castle—Immanuel,.....	25 10	30 10	
Maryland.			
D. C., Washington—Epiphany, a soldier,.....		5 00	
Ohio.			
Cleveland—Trinity,.....	18 00		
Columbus—Trinity, "I. N. W.," for Ch. at Carson City,.....	10 00		
Stuebenville—St. Paul's, for Bishop Talbot's mission,.....	18 28	46 28	
Indiana.			
Cannelton—St. Luke's,.....	2 25		
Fort Wayne—Trinity, for Nebraska,.....	10 00	12 25	
Illinois.			
Robin's Nest—Christ,.....	10 00		
Waverly—Grace, "S. G. McAllis,.....	10 00	20 00	
Michigan.			
Clifton—Grace,.....	2 00		
Detroit—Mariners' Free Church, five-cent coll.,.....	4 35		
Three Rivers—Trinity,.....	5 00	11 35	
Wisconsin.			
Oneida—(Indians) Hobart Ch.,.....	4 21		
Racine—St. Luke's,.....	12 30	16 51	
Minnesota.			
Castle Rock,.....	7 60		
Lakeville,.....	2 15		
Rosemount,.....	6 65		
Shakopee—St. Peter's,.....	2 50		
St. Peter—Holy Communion,.....	4 75	23 65	
Missouri.			
Kirkwood—Grace,.....	13 60		
Marion County—St. Jude's Parish, ½,.....	10 00	23 60	
Oregon.			
Eugene City—St. Mary's,.....		18 00	
Legacy.			
W. N. Y.—Fifth dividend on the residuary estate of the Hon. A. Ayrault, late of Genesee,.....		330 00	
Miscellaneous.			
Interest on Loans,.....	882 70		
Anonymous,.....	87		
Amount to reconcile difference between Treasurer and Bank,.....		883 07	
Total,.....	\$ 434 11		
Amount previously acknowledged,.....	61,147 08		
Total since October, 1863,.....	\$66,119 58		

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

OCTOBER, 1864.

A REVOLUTION IN THE PRACTICES OF THE INDIAN GOVERNMENT.

AN Act has recently passed the "Imperial Legislature in Calcutta," for separating the government from idolatry. Certain laws and regulations granting government aid to the idolatries of India have been repealed, and it has been made illegal for any officer of government to retain the trusteeship of any former government endowments of the native religions. While this act does not completely sever the government from the idol temples and mosques in which it exhibited special interest, it opens the way for such a complete severance. The Rev. Dr. Mullens, of Calcutta, says: "The act itself marks a perfect revolution in the opinions and practices of the Indian government; it is the fitting conclusion of a series of efforts made during the last twenty-five years to remove the government from the degrading position in which the zeal of unprincipled men, in an evil time, had placed it."

DEGRADATION OF THE INDIAN GOVERNMENT.

What a necessity there was for these persistent efforts of God-fearing men, and what rejoicing there should be that these efforts have been successful, will be apparent, when we consider to what "a depth of infamy" the Indian Government had descended in its support of Hindu idolatries.

In 1796, the temples of India being in a somewhat "ruinous condition," an Englishman by the name of Place, sighing over the decay of idolatry, earnestly entreated the government and the Board of Revenue to take the temples under their charge. In the shameless letter which he wrote on the subject these temples were called churches, and the inferior temple-priests church-wardens.

The government as shamelessly listened to Mr. Place's request, and took

the temples under their charge. Mr. Place personally interested himself in seeing it made efficient; he looked after the repairs, laid out the gardens, and himself presented offerings at the shrines, which are still shown by the priests.

ACTION OF THE GOVERNMENT IN MADRAS.

“Within a few years,” says Dr. Mullens, “in the Madras Presidency, eight thousand three hundred temples, with all their estates, were entirely managed, and all the details of expenditure arranged, by the English officers of government.” The Parliamentary report of 1849 says: “*English officials superintend every detail connected with these buildings. The repairs of the temples; the making and consecrating of new idols; the making or repair of the idol-cars; the appointment of every priest and servant of the idol; musicians, painters, watchmen, and even of the poor degraded dancing-women, are all directed by them, and by their hands every salary is paid.*”

Over \$600,000 passed through the hands of these officials on this account yearly, in the Madras Presidency.

ACTION IN THE MAHRATTA CONFEDERACY.

At the head-quarters of the Mahratta Government, the city and collectorate of Poonah, the connection formed between idolatry and the English authorities became very close. A large number of Brahmins received pensions from a donation called Dakshina, annually given by the Peishwa, to the amount of 35,000 rupees, and for a long series of years the Sanskrit College was so maintained as only to instruct Brahmins in their national religion and maintain their priestly influence. The temple of Parvati at Poonah was the special object of official care, and with other minor temples, received 18,000 rupees a year for its expenses. In the Southern Concan the system adopted resembled that in Madras, where numerous officers were appointed directly to manage the temples and their festivals in the name of the government.

The last Parliamentary return (January, 1860) contains interesting details of these grants in districts never mentioned before in the public reports. In Saugor there are three funds, amounting to 29,000 rupees, divided among thirty-nine temples or endowments, chiefly for the repairs of buildings, performing ceremonies, lighting up tombs, or pensioning individuals.

THE TEMPLE OF JAGANAUTH.

It was through the victories over the Mahrattas, and the peaceful conquest of Orissa, which they held, that the temple of Jaganauth fell into English hands. Though only one among thousands of shrines over which for long years the government officers watched with jealous care, it is the one temple on which the public attention of both foreigners and natives has

been fixed, as illustrating the principles and exemplifying the practice of the government connection with the religions of the country.

“Regulations were framed; entrances provided into the holy city; barriers set up; a superintendent appointed; temple servants engaged, and the system set completely in operation that should make the worship of Jagannauth efficient and prosperous. No pilgrim could visit the temple except under the guidance of an authorized official, and every one carried a pass, for which he paid. Bounties were paid to the priests according to the number of pilgrims whom they had brought; and ‘pilgrim-hunters’ were dispatched to the extremities of India to induce Hindus to undertake the pilgrimage. One man dispatched a hundred agents on this errand, and next year received the bounty on four thousand pilgrims with whom they had returned. The servants of Jagannauth were paid regular salaries—the chamberlains, who made his bed and kept his clothes; those who lit his lamp at night and woke him in the morning; the man who washed his face, and the painter who colored his eyes; the washerwoman who washed his dress; the attendants who carried his fan and umbrella, and the table-servants who brought his food; the musicians who played and sang, and the women who danced to give him delight! His stud also was not forgotten, and six elephants were kept for the god’s special use, all fed from the public funds, for which an English gentleman had to account. It was not possible to go deeper in degradation until one of those officers began to head the annual procession, riding on the largest elephant, and to wave his hat in the air, crying, as the cavalcade moved forward: ‘Victory to Jagannauth!’ That was one of the saddest sights ever seen by Englishmen in India.”

Let us rejoice, and thank God, that such sad sights cannot again be witnessed, and that the guilty complicity of the government with these abominations is almost entirely at an end. Let us accept the passage of the Act above referred to as one of the many indications we have that God is removing all obstacles to the overthrow of idolatry, and the universal establishment of the kingdom of his dear Son.

THE PROVINCE OF SHANTUNG IN CHINA AS A MISSION FIELD.

IN our last number we gave an article by one of our missionaries to China, in which were shown the advantages of the Northern provinces of China over the Southern for carrying on missionary operations. Just before the issue of that number we received the following communication from another of our missionaries to that country, in which the same views are taken, and the Northern province of Shantung, in which the writer spent nearly two years, singled out for special illustration:

AN INTERESTING PERIOD IN THE HISTORY OF CHINA.

In the present period in the history of China, interesting both as regards its awakening to the advantages of cultivating a more liberal policy, and also the steady and sure (while almost unnoticed) advance of the elements of Western civilization, with which, by the preaching of the missionary, goes parallel that nobler element, a knowledge of Divine truth, any thing which will excite the interest of Christians may not be amiss.

It is something, for which we cannot be too glad, that in every place where the foreigner goes, there also goes the foreigner's Bible. Wherever the merchant, with his commerce appealing to the lower wants of the creature, can introduce himself, there, too, is found the faithful missionary recommending to them the riches which are in Christ Jesus. It is a pleasing fact that, in the city of Pekin — that great capital in which but five years since no foreigner dared show himself, and in which but three years ago not a single missionary resided — there are now living thirteen of those who count it an honor to preach Christ to the heathen.

BREAKING DOWN OF CHINESE EXCLUSIVENESS.

As an evidence of the breaking down gradually of Chinese exclusiveness — a sure precursor of better things — the government has established in the cities of Pekin and Shanghai each a school solely for the purpose of teaching native youth the English language. The teachers are supported out of the public treasury, and all who desire may attend instruction. It is gratifying to know that these schools are in the hands of Christian missionaries who, we trust, are alive to the peculiar advantage which their opportunity gives them of sowing seed which will take root and germinate, and ripen into fruit which will last for ever.

The Chinese are beginning to acknowledge the superior intelligence of the foreigner. Long since the foreign steamer and ship have supplanted their own clumsy craft. At present they are discovering the worth of foreign arms; especially while in the hands of foreigners, they find them a sure means of restoring peace to their distracted country. For the past two years have native troops, led by foreign officers, been gradually subduing the insurgents who for fifteen years have bid their native leaders defiance. The latest intelligence from China informs us of repeated victories, and the paragraph closes with the remark that the complete subjection of the rebels "is a matter of time."

Thus, then, we may look for greater tranquillity in the land and a greater facility for the spread of the Gospel. Does not every heart earnestly desire to see so auspicious a day?

PLACES OCCUPIED BY OUR MISSIONARIES.

Hitherto the mission of our Church in China has been confined to the city of Shanghai. There, for nearly twenty years, have we from various causes been compelled to content ourselves, while all the broad, teeming provinces lie outstretched before us. To the foregoing statement a slight exception may be made. One of our band has been for the past two years living at Pekin; but his efforts thus far have been hampered by the disabilities peculiar to the capital, though these disabilities are now almost all removed.

We had also for nearly two years a branch mission in the province of Shantung, which promised well while in existence, and which we hope ere long to see recommenced.

PROPOSAL TO REMOVE THE HEADQUARTERS OF THE MISSION.

It has been proposed to remove the headquarters of our mission to some more northern field. *This* province, (Shantung,) we think, presents some claims why it should be reoccupied as a most important point.

There would be no danger here of any clashing of jurisdiction in regard to Episcopal supervision, as the Church of England mission has attempted to establish no station in this province, contenting itself with the occupancy of the capital, Peking.

In point of population, this province compares with any other of the eighteen, being the fifth in point of number of inhabitants and extent of territory. This province of Shantung, containing two thousand two hundred square miles less than the State of Missouri, has a population of *twenty-nine millions*. From any point we may see cities and villages on every hand. The writer on one occasion, while at the extreme end of the promontory, counted within a radius of two miles as many as twenty-five villages. These villages vary in size, from five hundred to five thousand inhabitants.

ADVANTAGES OF THE NORTHERN PROVINCE OF SHANTUNG.

An advantage which this section of country, occupying as it does a promontory between the Yellow Sea and the Gulf of Pe-che-lee, possesses over others farther south is the salubrity of the climate. One of the great obstacles to usefulness in Shanghai is its unhealthiness. Surrounded by rice-fields, in a low, alluvial country, cold and damp in winter, and in summer sweltering with heat intensified by a peculiar Indian fierceness, it can scarcely be regarded as a place favorable to steady, protracted health. In Shantung we have a high, mountainous country, with a clear, bracing, dry atmosphere. The breezes from the sea invigorate and cheer the spirits. The scenery is very engaging, in some places as beautiful as can be desired; while the climate, equable and pleasant, has been declared by some who have visited the country to be the finest in the world. On one hand are the lofty mountains, some of them terraced and cultivated far up their slopes. On the other is the sea, with its roar ever audible. The whole land seems one great garden, yielding the most abundant harvests. In such a healthy locality as this the labor of learning the language and preaching does not in a year or two exhaust the health of the student, and men and women are not compelled, before they have begun to be useful in their Master's work, to seek recreation and rest in some more genial latitude. Here they may with greater certainty hope for a longer and more healthy sojourn.

The language of this province is another thing in its favor. In Shanghai, and in all the southern provinces, the missionaries learn what is called the dialect of the place; then, if they wish to extend their sphere of usefulness and go among the people of remoter regions, they must acquire either the dialect of that section, or what is called the Mandarin or Court dialect, having thus two languages or more to learn. In Shantung, the Mandarin tongue is the dialect of the people, and this is spoken, with but a few provincialisms easily acquired by any one of ordinary sagacity, in as many as five different provinces.

THE NORTHERN AND SOUTHERN CHINESE.

It is scarcely possible or judicious to attempt any comparison between the people in the north and those of the south. They are all essentially Chinese in their habits, modes of thought, religions, and instincts, and meet us when we come to preach the word with all the opposition of nature and education which is characteristic of that people. Still there seems to be something more manly and robust in the bearing of

these mountain people than in those of more southern and warmer latitudes. It was from this province that their greatest sage, Confucius, arose.

Probably as many or more additions have been made to the Church from the natives of this section, in the same period of time, than in any other. The labor of three missionaries in one city has been crowned, in the short space of two years, with over twenty souls, who, we trust, are savingly converted.

HINDRANCES IN THE SOUTH FROM THE MISCONDUCT OF FOREIGN TRADERS.

In this part of the country, too, we are not hindered by the disadvantages arising from foreign commerce. Wherever commercial enterprise, with its foreign shipping carrying its civilization, goes, there, too, are all the vices of that civilization; and it is too notorious a fact to be denied that the conduct in foreign countries of the mass of those who nominally call themselves Christians is ever a hindrance to the work, and a grief to the heart of a faithful missionary. The work of missions always flourishes and is more satisfactory in regions where the so-called "civilizer," commerce, makes but little headway.

These are a few of the inducements which should lead those who have an interest in our Chinese missions to look with favor upon our northern field. It is not, of course, meant that there are not other sections in the great western and interior provinces that would not present probably equal facilities for the spread of the Gospel. They are not yet accessible, and we have never yet had a force in the field sufficient to occupy a tithe of the territory thrown open to us.

THE NORTHERN FIELDS SATISFACTORY.

These northern fields have been tried by us and have been found *satisfactory*. They are accessible. They are healthy. They are sufficiently remote from the centre of civil disturbance to guarantee continued quiet.

Let us hope that our mission in China, languishing as it now is almost at the verge of extinction, reduced to nearly its smallest available force, will soon be reinforced and replenished, and that in these inviting fields we may see our work go on and flourish.

D. D. S.

Letter from the Rev. J. G. Auer.

GAMBIER MISSION HOUSE, Sept., 1864.

TO MY BRETHREN IN CHRIST:

The year of my missionary wanderings is now closed. As a stranger and a sick man I came to this country; but the Lord restored my health quickly, and made me find so much love and Christian kindness, that I soon forgot I was among people not mine own. As an agent of the Foreign Committee and in behalf of the African Mission, I travelled about seven thousand miles without meeting any serious accident, and was enabled to deliver about three hundred addresses and sermons in Sunday-schools and churches on Sundays and week-days.

My way led through Rhode Island, Pennsylvania, New-Jersey, Delaware, Maryland, West-Virginia, Ohio, Kentucky, Missouri, Illinois, Iowa, Wisconsin, Michigan, Western and Eastern New-York. And everywhere, with two or three exceptions, hearts and houses and churches were open to welcome me for the sake of my Lord and the cause I represented. "I was a stranger and you took me in." To this I can testify on that great day when even a cup of cold water given in a disciple's name will not be left unmentioned. Christian love and fellowship in the Gospel, breaking through every barrier of nationality and language, has been very refreshing; and here I ex-

press my sincerest thanks to all who extended them to me. But besides this personal gain, what has been the result of my travelling work? Will the brethren allow me to put this question to them? Rev. Dr. Howe, Rev. J. Liggins, and Rev. D. D. Smith have, during the past year, done the same work in different parts of the country. The immediate result has been the diffusion of some more interest in foreign missions, the introduction of the five-cent collection in many a parish, and the general increase of contributions. If this new and the old missionary zeal is steadily kept up at home, its blessed influence will soon be felt on the field abroad. Several missionaries have already been added to our small staff in Africa; China's turn must come soon, for her need is as great; the work will be extended, new schools and new stations established, and, step by step, we must advance toward the time when our native churches are strong enough to spread the Gospel in their land without our help. To this end we must keep our very small armies in heathen lands in good order, supplying them steadily and perseveringly, not spasmodically, with the necessary men and means.

The impression of a missionary sermon will, at the best, last only a short time; those that need it least are usually most impressed by it. The personal report of a missionary is due to the Church, but it cannot be had everywhere and every year.

The love of Christ, the missionary's chief dependence, must be our principal, yea, our only source of missionary zeal. And as every clergyman is the priest who prays and labors for the kindling and increasing of that heavenly flame in the hearts of his people, so is every clergyman more or less responsible for the missionary spirit in his congregation. Dear brethren in the ministry, it is your work, it is part of your ministry to plant and to water that sense of your people's duty to the Lord and to the poor heathen, that makes

them desire and pray for the salvation of all that can be reached by the word of God. Will you not for His sake, "who wills that all men shall come to the knowledge of truth," begin and keep up a monthly missionary meeting? All that have tried it, like it more and more; because it does their people good and themselves too. Many of you have said the five-cent collection was a "capital plan." Please keep it up, and use it as a means for educating your people, young and old, habitually to give, and to think about, and to pray for our missions and missionaries. St. Paul says: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Some say it is for rich parishes; others say it is for poor people. But it is for all. When the annual collection for foreign missions takes place, many a Christian gives five or ten cents, because his pastor does not make him think about what he is doing, and is contented with the simple fact that a collection has been made. We have no right to complain, no right to expect little or much. But the Lord has, and seems to take notice of the relation every individual and every parish hold to missionary work, according to the word: "Water, and thou shalt be watered."

From some quarters we hear of gatherers getting tired and giving up their work. It is, in any enterprise, natural that some withdraw their hands from it, and others become discouraged because they find it not as easy as they thought at first. We missionaries meet difficulties and discouragements enough to make us understand how hard it is to endure to the end. But can any difficulty, any want of daily stimulant, disturb us in a work we have undertaken for Christ's sake? "Patient continuance in well-doing" alone will meet with success, and has the promise of everlasting life. Not in my own name, or even the name of the Committee; but in the name of the Lord whom I ap-

peal to you, dear brethren, to encourage your gatherers, even if they have only one or two names on their book, to speak to them in monthly or quarterly meetings, and to supply the place of those that will give up. By and by your gatherers will learn to be quiet missionaries in small circles, and your and their prayers and patient labor, together with wider circulation of missionary papers, must bring good fruit in every parish. Almost all depends upon your influence; allow me, therefore, most humbly and earnestly to ask you to—

1. Give us your continued sympathy.
2. Educate your people, young and old, for habitual missionary work and prayer.
3. Disseminate missionary information through regular missionary services and missionary papers.
4. Induce at least one of your people to become a missionary. They often wait for a direct call; and where shall it come from if not from their pastor, who knows them and speaks in God's name to them?

All this requires no extra work, but is, as many of you know, one of the channels through which God's blessing flows in and out, to and from you and your parish.

Instead of going back now to my beloved work in Africa, I have to stay awhile longer as recruiting officer. This letter is the first I write in the Gambier Mission-house, where we now begin to educate a few young men for missionary work, and hope that, through every clergyman's influence, we shall soon have the house full of those willing to bear the precious Gospel to heathen lands.

AFRICA.—Letter from Bishop Payne.

IN a letter from Cavalla, West-Africa, dated July thirteenth, 1864, Bishop Payne says:

"I am happy to be able to inform you that the members of the Mission continue to enjoy good African health, and are all

actively engaged in their work; nor without signs of God's blessing.

"There have been four adult baptisms at this station lately, and several at Hoffman's, and St. Mark's Church. In the latter I confirmed five persons on the fifth Sunday after Trinity.

"I have constant intercourse with the stations on the river through the country. The blockade of the river continues, and has now resulted in a war between this people and their neighbors. Three days ago a battle was fought, in which some six or eight were killed on both sides and forty wounded. I am sorry to say some of our Christian villagers took part. I have always instructed them not to take part in *offensive* war. But in this case they seem to have been hurried away into disregard of my wishes. Three of them were wounded.

"So far the people of this place have been the attacking party, though they did not begin the war. Our only present serious inconvenience is that our intercourse is interrupted both with the Cape and places formerly visited for preaching the Gospel.

"Mr. Miles is getting on quietly at Taboo. He reports active labors among the people, though he has not succeeded in getting scholars from the people around him."

Letter from the Rev. C. C. Hoffman.

CAPE PALMAS, July 9th, 1864.

DEAR BROTHER: Mr. and Mrs. Süß, with their child Hannah, arrived by the last steamer. They have been here since their arrival, but expect in about ten days to go to Rocktown and take Mr. Toomey's place, who expects to go to Bassa in September. The country is in such an unsettled state that to go now to Bohlen would be difficult, perhaps impossible. We look for Mr. Hartley on the sixteenth. He will go to Cavalla, while Mr. Burrows, when he arrives, will be here until Rock-

town is vacated by Mr. and Mrs. Süß. Such, I believe, are the Bishop's present arrangements.

We have the prospect of war before us. Already the Cavalla people are engaged with the Grawayans on one side, and the river Cavalla people on the other. A few have been killed on both sides. This war spirit seems to be spreading, and the allies on both sides are likely to be drawn in. The Liberians take part with the Cavalla people. I very much fear a general war; from which, however, I trust that God may deliver us.

Our communications with the Bishop have been sometimes hindered, and are daily made with some difficulty. Of these matters I suppose the Bishop will write you more fully. I trust we may, at such a time, be especially remembered in the prayers of God's people. The immediate cause of the war is the building of a new town on the Cavalla River by the *Cavalla people*, on land claimed by the opposite party. Our communications with the interior by the river are closed, and it is doubtful if communication could now be effected by land.

Our mission work goes on as usual. We have just closed the examinations, of which you will find a full report in the *Messenger*.

The Bishop was able to attend, except those at Rocktown. He was here on the twenty-sixth of June, and confirmed six persons at St. Mark's, three of whom were natives.

My health continues good, though I have suffered a little for the last few days, I think from exposure to the heavy rains and fatigue at the examinations.

Letter from the Rev. S. Süß.

As our readers are doubtless aware, the writer of the following letter is a graduate of the Basle Institution, and has been connected for several years with the German Mission on the Gold Coast in Africa.

As Mr. Süß is only just beginning to apply himself to the acquisition of the English language, the peculiarities of expression in this his first letter our readers will overlook.

“CAPE PALMAS, July 14th, 1864.

“REV. AND DEAR SIR: With hearty thanksgiving to the Lord, I set pen to paper to write to you the first letter from this my field of labor. In these four weeks I have been richly blessed. Whenever I turn my eyes, and whatever I consider, gives me this satisfaction: the Lord has given me an agreeable and a fair field of labor. I can say, as I humbly trust, never in my lifetime did I receive a richer and more pleasant gift from my God.

“In the second week of my stay here, Mr. Hoffman and I went to Cavalla to attend the examinations. The scholars were examined on the twenty-second and twenty-third of June. After observing the knowledge of the pupils in the different branches of science, and considering the spirit of prayer and the fervor which is among them, I was surprised. But reflecting on the love of Bishop Payne and his wife, and their circumspection respecting the welfare of the children, I found out the reason. As far as I was able to observe, the mission work on all the stations is going on in a gratifying manner. The next week after that examination, the children at Mount Vaughan, at Cape Palmas, and at Rocktown were examined. On all these stations the same spirit is to be seen.

“Besides attending the examinations, I studied, during the month, the English language.

“As the passage to Bohlen is stopped now, and, as far as we can see, will not be opened for some months, the Bishop thought it better to appoint me to Rocktown. With that I agree with all my mind; for at Rocktown I will have a good opportunity of studying English, and to acquire the rudiments of the Grebo lan-

guage. I long to visit the natives in their houses, and to preach the Gospel in the chapel, and in their streets. Next week we intend to quit Cape Palmas, and to settle at Rocktown."

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MISCELLANEOUS.

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Missionaries and Embossed Books for the Blind.

THE patrons of "Moon's Embossing Fund," for publishing books for the blind, recently held their sixteenth annual meeting in the town-hall at Brighton, England.

The chairman of the meeting stated that by Mr. Moon's system *the Bible had been printed in fifty-three languages*. There were also the Liturgy, Collects, the Holy Communion, books of devotion and praise; also works on history and geography, including maps and diagrams, the "Life of Christ," "Eyes and Ears," the "Biblical Dictionary," and, he was pleased to add, the "Pilgrim's Progress."

The meeting was addressed by Mr. Moon, and we give the following brief report of his address taken from a Brighton paper:

"Mr. Moon then rose and said, before entering into an account of his late missionary tour for the blind, he would remark that the young man who had just been reading was one of about thirty-seven or thirty-eight now under instruction at the Blind School of Brighton, and if any of those present wished to hear younger members of the school read, they might do so at the institution. Last year and the present had been attended with as great blessings from the Almighty as any preceding ones. With respect to China, he was sorry that he could not say so much as he would wish for their work among the blind. The blind young woman of whom he had told them at their last meeting as reading his embossed books in the market-places and upon the steps of the idol temple of Ningpo, had been obliged to leave that city, in consequence of the rebel army having

defeated the Government troops and taken possession of Ningpo. In the Punjab a young woman had learned to read from one of his books in Hindustanee, and it was singularly remarkable the effect it had upon the seeing natives. The railway and the steam-engines to them were a matter of great surprise, but for a blind person to read with her fingers seemed to them more wonderful than any thing. In Egypt, a wide field of labor and usefulness has opened up among the blind, of which there cannot be less than 500,000 in that country. One man, a blind schoolmaster, had learned to read one of Mr. Moon's Arabic books in two evenings, and similar results had occurred with two other blind Arabs in Syria. In Italy, Germany, and Sweden the work seems to be equally prosperous, and a large number of books have lately been dispatched to each of these countries. Some are also on their way to Toronto, Canada West, and Liberia in Africa, for the instruction of the blind in those places. The Rev. C. C. Hoffman, one of the American missionaries at Cape Palmas, has kindly undertaken to superintend a blind missionary at that place in teaching the blind to read. The Bishop of Melbourne is also about to take a large supply of embossed books, maps, etc., with him to Melbourne, where the work has begun successfully. In Holland, the work is progressing with the greatest satisfaction. A printing-press is in daily use, embossing the Holy Scriptures at the blind school of Rotterdam, and an agent is employed to go throughout the length and breadth of the land to search out the blind, teach them to read, and circulate the books. Mr. Moon then proceeded to give very interesting details as to the progress of the system in England. Some of these as expositions of the missionary principle we introduce. At Liverpool, a public meeting was arranged at Hope Hall. From seven hundred to eight hundred attended, and the next day Mr. Moon conducted the daily prayer-meeting held by the blind at their

workshop. About fifty of them were present. This meeting arose as follows: A boy about fifteen or sixteen years of age, who had been taught to read Mr. Moon's characters, having been brought to faith in the Lord Jesus Christ, he resolved to devote a portion of his dinner-hour to daily prayer, which he did, in company with another boy, in the basket-shop of the institution. The basket teacher discovering this, and being himself a pious man, invited them into his room, and joined them in their mid-day devotions. Alston, in Cumberland, was the next place visited. The room was full to overflowing. The society here is principally instructed by Mrs. Salvin, a blind lady, and widow of a late vicar of the parish. She is very energetic in the cause, and frequently assembles the blind for miles round at her house, and gives them a good dinner and tea, which was the case when Mr. Moon was with her. In this neighborhood is one of his oldest and youngest pupils, the former being about ninety years of age, and the latter three years and a half. In Paris and its environs the work has prospered greatly. Nearly a hundred persons have been taught to read; and when Mr. Moon visited them in August, 1862, he received some of the most gratifying testimonies one could possibly conceive. Although nearly the entire number of readers were Roman Catholics, yet their delight in reading the Bible for themselves was truly great. Several of the readers learned in one lesson, and of such the blind teacher himself was an example. One

poor fellow that learned in a single lesson, and who gained his subsistence by hawking various articles about the streets, said that he would rather lose all his little stock in trade than part with one page of his precious Gospel of St. John.

“At the close of the meeting an extract was read from the report of the Society at Cork for teaching the blind to read, which was as follows: ‘During the past year portions of God’s word have, through the means of this society, found their way into some of our poorest lanes and alleys; and where the Bible was an unknown book, the blind father of the family now traces with his finger the words of truth, and reads aloud the song of peace to his children. The Scriptures were written to comfort the afflicted and distressed. To whom can they be more welcome than to these poor benighted ones? Truly the light is sweet, and a pleasant thing it is to see the sun; but the blind taste not these pleasures; earth’s beauties are nothing to them. Five millions of our fellow creatures sit alone in darkness, with little effort on our part to dispel their deep and heavy gloom, and thus pass away unnoticed from among us into an endless eternity. The Saviour commanded that the blind should be brought to him. (Luke 18:40.) We can now only obey that injunction by placing in their hands the Scriptures—the lamp of truth—whereby, under the teaching of God the Holy Spirit, they will see themselves as lost sinners, and Jesus as their all-sufficient Saviour.’”

VARIOUS ITEMS.

CHRISTIANITY A TRUST.

BISHOP BUTLER, the learned author of the Analogy, says: “Christianity is to be considered as a trust deposited with us in behalf of others—in behalf of mankind, as well as for our own instruction. No one has a right to be called a Christian who does not do somewhat in his station toward the discharge of this trust.”

SOUTH-SEA MISSIONS.

THE Rev. John Inglis, a missionary in the New-Hebrides group, says: “If we take the whole history of the South-Sea Missions as the basis of our calculations, we find

that on an average every missionary sent forth to these islands gathers in 2000 converts, 200 of whom are Church members; and every £100 expended on these missions supplies the money power requisite for bringing 100 heathens to the profession of Christianity, ten of whom will be members of the visible Church."

IDOLATRY IN FRANCE.

In June, a monster procession, headed by fifty cardinals, archbishops, and bishops, placed a silver statue of the Virgin Mary, carried on men's shoulders, and surrounded by a hundred *angels*, scattering flowers and waving incense, upon a hill adjoining Marseilles. "Triumph, Queen of Heaven!" was sung amid booming cannon, rolling drums, and pealing bells, and Cardinal Matthieu declared in enthusiastic style that Marseilles with Mary was the gloriously spoken-of city of God!

REV. ISIDORE LOWENTHAL.

OF the late Isidore Lowenthal, who met his death by the hand of an assassin in India, the *Christian Work* says: "A greater loss to India could not well be sustained. It may give some idea of his linguistic attainments to say that in four years he was able not only to master that difficult language, (the Pushtoo,) but also to complete an elegant and faithful translation of the New Testament. Perhaps no man in India had so great a knowledge of Asiatic literature, and few are so complete a master of the manners and customs of the natives, and of Oriental politics, as he was. His library, which filled the four sides of his room, reached by a ladder, was the richest part of Calcutta in ancient MS. and rare books. It was said of him that no man but he had ever gone, or dared to go, into the Kyber Pass, and he was respected by all who knew him, whether European or native, and loved by many."

A SHAME-FACED REFORMATION.

In a letter to the Church Missionary Society, Colonel Sir Herbert Edwards says: "Since returning to India I can perceive the strongest indications of its people being on the march from the stronghold of their own ideas. There is a marked activity of thought in the educated classes, especially of the Hindus; a sudden recognition of being wrong, or not quite right, and a desire to advance to new things under cover of old names; a sort of shame-faced reformation, tending away from idolatry and toward Christian belief, through the half-way house of Christian morals."

FASCINATION OF AFRICA.

AFRICA seems to possess a fascination for travellers that no other country can boast. From Mungo Park or Bruce, the teachers of our unenlightened boyish days, to the modern volume that launches annually some fresh explorer into public favor, the interest has steadily grown. Thibet is as little known; China is as marvellous, Afghanistan is as full of peril, and Australia has the advantages of a colony; but Africa outweighs them all. It has been the puzzle of geographers from Herodotus and Strabo, and the antiquity of its exploration has made it almost a classical pursuit. It is near enough to be within easy reach; large enough, hot enough, and savage enough to prevent that "familiarity that breeds contempt." It attracts Manchester by commerce, and sportsmen by every thing, from the elephant to the gorilla, and, as Mr. Reade enthusiastically believes, the unicorn; it tempts science with the unfound sources of

the Nile; and to the traveller in his easy-chair it presents a shifting panorama, that never wearies, of all the modes of barbarous life. All the great books of recent travel have sprung from it. Livingstone and Speke, and Burton and Krapf and Reade are the product of the last five years; and the press holds out the promise of, it would be rash to say how many more.—*Christian Work.*

A WORK OF UNIVERSAL PHILANTHROPY.

A FRENCH Christian gentleman was stopped, in a tour in 1861, by the battle of Solferino; and the horrors of the field *after* the victory opened out to him a sphere of labor worthy of the efforts of a life. A book written purposely in such general terms that men of all classes and creeds should receive the idea without prejudice, drew sufficient attention to enable him to carry out his plan, namely, the universal neutralization of hospitals, medical staffs, and wounded men, obtained by a flag recognized by all nations; and the formation of societies of men and women in time of peace to be ready at the first signal to fly to the seat of war, to attend on the wounded, whether friends or foes, and to secure the due reception of the relief of all kinds prepared and stored beforehand for the time of need. All the continental governments, from the Emperor of Russia to the Queen of Spain, and especially that of France, have agreed to the plan. The colors adopted as neutral are white with a red cross; and bands of crusaders of peace and good-will are being formed in Paris as in other parts, under the high auspices of the most noted men of all shades of opinion. The aid of the most humble is sought for, and the servants of the Lord among them seek his blessing in earnest prayer, upon this attempt to mitigate the horrors of the inevitable European collision probably at hand, and which is expected by the most sagacious among politicians to exceed any wars yet on record. It is interesting also to know that the representatives of Eastern nations, Japanese and Persian ambassadors, have adhered.

ROME A PAGAN CITY.

ROME is essentially a Pagan city. Her churches, numerous as the days of the year, rise everywhere around you. Bells are continually going: the commemoration of saints and martyrs is endless. Yet, with very rare exceptions indeed, the *worship of the people* in those churches has nothing in common with Christianity. It is not even the one God of Jews and Christians who, as matter of fact, is adored in them: it is not He whom Christians believe to be God blessed for ever, incarnate in the flesh of man. God has passed out from the practical worship of this people; the Son of God has, as matter of fact, ceased to be an object of their adoration. The Eternal Father is found in their pictures as an old man—the Divine Saviour as a little child; but both are subservient, and nearly all their worship is subservient, to one purpose—to the glorification of a great goddess, and after her, not of the Father, Son, nor Spirit, but of a host of men and women, made into objects of adoration by themselves, and, whatever may be alleged to the contrary, clothed, as she is preëminently clothed, with the incommunicable attributes of Godhead itself. I know I am making strong assertions. But the facts themselves are stronger.—*Dean Alford's Letters from Rome.*

SUFFERINGS OF A MISSIONARY IN AUSTRALIA.

MR. VANDERKISTE, a missionary in *Australia*, on one of his recent journeys, was overtaken by night and lost his way among endless groups of monotonous rolling hills. The rain fell in torrents; when he grew cold he warmed himself by singing, and he

used the same remedy when he grew sleepy. The day brought no better fate, and at last he lost his horse. He had nothing to eat, and his search for Australian manna was fruitless. Meanwhile the rains had never ceased; his chills became distressing; he covered up his body partly by cringing into a hollow log; the progress of starvation rendered him unfit for exertion; the skin of his hands peeled off. "Would the wild dogs discover and torment me? Would they tear my flesh and suck my blood before I died?" Six days and nights had now passed, when a party of young Australians, hunting, for some whim rather than sport, were beguiled up among the hills, and hearing the faint voice, rescued the exhausted missionary. He is still a sufferer from those awful days. Two causes, he believes, operated to keep him alive—his habit of total abstinence, and his peace of mind through Christ.

WONDERFUL SUCCESS IN FIGI.

LESS than thirty years ago, when the mission in Figi was begun, the people of that region were ferocious cannibals, and now 67,000 of them were professing Christians; more than 13,000 of the number being worthy Church members, and 5,216 on trial for membership. There were in operation 871 schools, attended by 34,999 scholars and 1476 teachers. The number of English missionaries had never exceeded twelve. But there were at the present time, besides these, twenty-one native assistant-missionaries, fully set apart to the work, and 241 catechists or Scripture-readers. These converted savages had contributed largely of their substance for the erection of places of worship and teachers' houses, *and now support all the ministers*, and had sent a handsome subscription to the funds of the Wesleyan Missionary Society. They have now 394 chapels, and 172 other preaching-places.—*Rev. H. Wilson, Missionary to Figi.*

HOME FOR THE BLIND IN AFRICA.

THAT indefatigable American missionary, Mr. Hoffman, well known to some of our English friends, has added another laurel to his wreath in the establishment of a "Home for the Blind," at Cape Palmas, in the immediate vicinity of that important institution, St. Mark's Hospital, intended for the sick of all nations. The "Home for the Blind" is a simple, unpretending stone edifice, and has already four inmates. Every facility exists for extension should funds be forthcoming. Patients are, unhappily, not likely to be wanting. It is said that at the *Gambia*—our British *Gambia*—there are not less than *one hundred destitute blind* for whom nothing has even been attempted. It is indeed honorable to the infant negro nationality of Liberia that such institutions as that of St. Mark's Hospital and this "Home for the Blind" should have been founded on her soil, and advanced to their present state chiefly, we believe, by contributions raised in Liberia. We earnestly recommend these institutions to the sympathizing support of our Christian friends, and shall be happy to be made the medium for transmitting their contributions to Mr. Hoffman.—*African (Lon.) Times.*

INTELLIGENCE.

ARRIVAL OF BISHOP BOONE AT SHANGHAI.—In a letter dated June 21st, 1864, the Rev. E. H. Thompson writes: "I had hoped that Bishop Boone would have written our mission letter for this mail. The Bishop arrived here on the 13th instant, very ill from the effects of his long journey. We

were truly glad to see him again among us, but it was sad to see him so feeble and worn. He is looking somewhat better, but the improvement is very slow. He has the best medical attendance that Shanghai can afford, and with the care and rest of home, with God's blessing, we trust he will soon grow strong again. Though he is very weak, he is cheerful and very resigned, and sees his many friends who come to make kind inquiries. He is sleeping near me as I write this, and I suppose will send you a word if he is awake in time."

DEATH OF BISHOP BOONE.—Just at the moment of going to press, we learn, from the Rev. Mr. Thompson, the mournful intelligence of the death of Bishop Boone. Mr. Thompson says: "The Bishop passed quietly away to his eternal reward on Sunday afternoon, July seventeenth. Dr. Henry Boone, (the Bishop's son,) Dr. Hay, and myself were the only foreigners present. At the time he bade us farewell, he said he enjoyed perfect peace, and confidence in his attaining the promises."

DEPARTURE OF MISS BART.—Miss Phebe Bart, who was recently appointed by the Foreign Committee as a missionary teacher, left for Africa in the bark Thomas Pope, which sailed from this port September fourteenth.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from September 10th to October 1st, 1864.

Maine.		<i>New-London</i> —St. James',.....	\$155	32
<i>Gardiner</i> —Christ,.....	\$22	<i>Roxbury</i> —Christ,.....	5	00
<i>Hallowell</i> —St. Matthew's,.....	5 06	<i>Stonington</i> —Calvary,.....	8 00	\$195 92
New-Hampshire.		New-York.		
<i>Plainfield</i> —Grace,.....	2 30	<i>Athens</i> —Trinity,.....	5	00
Vermont.		<i>Bay Ridge</i> —Christ, five-cent collect.,	\$20;	S. S., for sup. of John Farr,
<i>Rutland</i> —Trinity,.....	10 00	Af., \$84,.....	104	00
Massachusetts.		<i>Brooklyn</i> —St. Matthew's,.....	5	00
<i>Andover</i> —Christ,.....	50 00	<i>Buttermilk Falls</i> —Holy Innocents,...	5	00
<i>Boston</i> —Grace,.....	36 00	<i>Canton</i> —Grace,.....	6	66
<i>Cambridge</i> —Christ, for ed. of Harry	40 00	<i>Cooperstown</i> —Christ,.....	23	97
C. Merriam, Af.,.....	40 00	<i>Fairfield</i> —Trinity,.....	2	00
<i>Newburyport</i> —St. Paul's, for sup. of	20 00	<i>Fishkill</i> —Trinity,.....	5	75
James Mors's scholarship, Af.,....	20 00	<i>Fishkill Landing</i> —St. Anna's,.....	37	65
<i>Newton</i> —Grace, five-cent coll.,.....	27 95	<i>Fordham</i> —St. James',.....	22	00
	173 95	<i>Goshen</i> —St. James',.....	23	00
Rhode Island.		<i>Greenburgh</i> —Zion,.....	7	00
<i>Providence</i> —St. Stephen's,.....	63 00	<i>Haverstraw</i> —Trinity, five-cent coll.,	25	60
<i>Westerly</i> —Christ, \$140.87; five-cent	163 37	<i>Hempstead</i> —St. George's, General,	\$17.35; Af., \$5,.....	22 35
coll., \$27.50,.....	236 37	<i>Huntington</i> —St. John's,.....	10	00
Connecticut.		<i>Irrington</i> —St. Barnabas',.....	5	00
<i>Bethany</i> —Christ,.....	4 00	<i>Islip</i> —St. Mark's,.....	2	50
<i>Monroe</i> —St. Peter's,.....	3 60	<i>Mamaroneck</i> —St. Thomas',.....	2	00
<i>New-Haven</i> —St. Thomas',.....	20 00	<i>Marboro</i> —Christ,.....	5	00
		<i>Milton</i> —All Saints',.....	18	15
		<i>Morrisania</i> —St. Ann's,.....	50	00
		<i>Newburgh</i> —St. George's S. S., for Rev.		
		Mr. Hoffman's Mission,.....	10	00

<i>New-York</i> —Calvary, N. A.,.....	\$50 00	
" Chapel, five-cent coll., \$75.30; a friend, \$5.....	80 30	
Intercession, five-cent coll.,.....	35 00	
Nativity,.....	10 02	
St. Ann's, five-cent. coll., per Miss M. M. Staley,.....	4 90	
St. John Evangelist,.....	5 00	
<i>Philistown</i> —St. Philip's, five-cent coll.,.....	21 00	
<i>Ravenswood</i> —St. Thomas', five-cent coll.,.....	5 00	
<i>Richfield Springs</i> —St. John's,.....	2 00	
<i>Rockaway</i> —Trinity,.....	10 60	
<i>Saratoga</i> —Bethesda,.....	3 00	
<i>Saugerties</i> —Trinity, \$78; S. S. girls, for Athens, \$4.27; boys, for Afr., \$5.73,.....	88 00	
<i>Sing Sing</i> —St. Paul's,.....	20 00	
<i>Whitestown</i> —Grace, per Am. Ch. Miss. Soc.,.....	50 00	
<i>Yonkers</i> —St. Paul's S. S., five-cent coll.,.....	33 45	\$20 90

Western New-York.

<i>Corning</i> —Christ,.....	5 90	
<i>Le Roy</i> —St. Mark's S. S., Delancy class, for ed. of a child in Africa,.....	20 00	
* <i>Lyons</i> —Grace,.....		
<i>Rochester</i> —St. Luke's S. S., five-cent coll.,.....	25 50	51 40

New-Jersey.

<i>Elizabeth</i> —St. John's, per Am. Ch. Miss. Soc., \$78.66; S. S., \$21.34,.....	100 00	
<i>Newark</i> —Grace,.....	50 00	
<i>New-Brunswick</i> —Christ,.....	5 00	155 00

Pennsylvania.

<i>Allentown</i> —Rev. S. K. Brobst, for China,.....	5 00	
<i>Connellsville</i> —Lambs of the flock,.....	2 00	
<i>Frankford</i> —St. Mark's, five-cent coll.,.....	133 10	
<i>Germantown</i> —Christ, five-cent coll.,.....	100 00	
<i>Lancaster</i> —St. James', five-cent coll.,.....	15 75	
<i>Lower Dublin</i> —All Saints',.....	42 31	
<i>New-London</i> —St. John's,.....	1 71	
<i>Philadelphia</i> —St. John's, (Free),.....	12 00	
Mediator, five-cent coll., per Am. Ch. Miss. Soc.,.....	50 00	
Mrs. S. A. Hayden,.....	25 00	
<i>Pittsburgh</i> —St. Andrew's, \$28 for Af.; S. S., for China, \$18,.....	46 00	
St. James', five-cent coll., \$24.50; S. S., for Afr., \$14.50,.....	39 00	
<i>Uniontown</i> —St. Peter's,.....	10 00	
<i>West-Marlboro</i> —St. James',.....	50	
<i>Wilkesbarre</i> —St. Stephen's, five-cent coll.,.....	40 20	\$22 57

Maryland.

<i>Easton</i> —Miss Forman, for <i>Cavalla Messenger</i> ,.....	1 00	
<i>Kent Island</i> —Christ, Rev. J. A. Thompson,.....	5 00	6 00

Virginia.

<i>Alexandria</i> —Family Missionary Box,.....	6 35	
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* Correction.—The contribution from this Parish, acknowledged in last No., should have been credited to General Fund, \$17; Africa, \$15.

Kentucky.

<i>Newport</i> —St. Paul's, five-cent coll.,.....	\$42 30
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Ohio.

<i>Cincinnati</i> —Advent, five-cent coll.,.....	\$19 50	
<i>Cleveland</i> —St. Paul's, five-cent coll.,.....	26 00	
Trinity, for Afr.,.....	28 00	
<i>Clifton</i> —Calvary, \$30; S. S., for Afr., \$112.50,.....	142 50	
<i>Fremont</i> —St. Paul's, five-cent coll.,.....	12 50	
<i>Gambier</i> —Harcourt Par., five-cent coll., \$100; S. S., \$62.14,.....	162 14	
<i>Marietta</i> —St. Luke's, five-cent coll.,.....	20 00	
<i>Mount Vernon</i> —St. Paul's, S. S.,.....	155 00	
<i>New-Lisbon</i> —Trinity,.....	2 00	
<i>Oberlin</i> —Christ, collected by a S. S. class,.....	10 06	
<i>Salem</i> —Our Saviour,.....	3 00	
<i>Steubenville</i> —St. Paul's, five-cent coll.,.....	3 75	584 45

Illinois.

<i>Chicago</i> —St. John's S. S., five-cent coll.,.....	7 55	
<i>Jacksonville</i> —Trinity, five-cent coll.,.....	18 20	
<i>Rockford</i> —Emmanuel, five-cent coll.,.....	23 00	
<i>Waverley</i> —S. G. M. Allis,.....	10 00	58 75

Michigan.

<i>Grand Rapids</i> —St. Mark's S. S., five-cent coll.,.....	41 65	
<i>Tecumseh</i> —St. Peter's, five-cent coll.,.....	13 65	55 30

Wisconsin.

<i>Madison</i> —Grace, five-cent coll.,.....	43 00
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Iowa.

<i>Council Bluffs</i> —St. Paul's S. S., per Am. Ch. Miss. Soc.,.....	5 70	
<i>Fayette</i> —Rev. J. Rambo, for <i>Cavalla Messenger</i> ,.....	1 00	6 70

Missouri.

<i>Kirkwood</i> —Grace, five-cent coll.,.....	15 00	
<i>Sharpsburgh</i> —St. Jude's,.....	10 00	25 00

Miscellaneous.

Mrs. Z. A. Harshaw,.....	5 00	
Anonymous, for China and Japan, per Am. Ch. Miss. Soc.,.....	25 00	
B. F. Ellis, for Afr.,.....	1 00	
Mrs. T. G. Fessenden,.....	15 00	
J. G.,.....	50 00	
G. E. Marvine,.....	10 00	
A friend,.....	500 00	
Miss Julie A. Fitch,.....	5 00	
A friend,.....	5 00	
A friend,.....	50 00	
A friend,.....	4 00	
Interest on Trust Funds,.....	1778 10	2449 10

Legacy.

<i>Geneseo, W. N. Y.</i> —Dividend on residuary estate of late Hon. A. Ayrault,.....	330 00
Total,.....	\$5,802 24
Amount previously acknowledged,.....	71,156 83
Total since Oct 1, 1863 to Oct. 1, 1864,.....	\$76,958 77

GENERAL MONTHLY SUMMARY.

EUROPE.

THE Bishop of Gibraltar (Dr. Trower) proceeded from Athens to *Constantinople*, to hold a confirmation and ordination. From an address presented to him by all the Anglican clergymen (nine) of that city we take the following passages :

“ Your lordship’s visit has been the occasion of several remarkable events with reference to other communities and our own.

“ For the first time, we believe, in the annals of the English Church, we have seen a gentleman (after due examination) admitted to holy orders by a Bishop of the United Church of England and Ireland, within the precincts of the capital of the Sultan.

“ For the first time, we believe, converts from the Mussulman religion have received the rite of confirmation at the hands of an Anglican Bishop.

“ For the first time, we believe, friendly visits, expressive of reciprocal good-will, have been exchanged between a Bishop of the diocese of Gibraltar and the Patriarch of the Greek Church.

“ And, as it respects our own community, confirmation has been given to thirty-five persons ; and the Gospel of our Lord and Master (not, we thank God, a new theme to our people) has been as heartily accepted by the congregations as it was faithfully, ably, and affectionately delivered by their Bishop.

“ The long-delayed erection of the Memorial church has been begun since your lordship’s arrival. May God bless that work, and make it like those beautiful and useful water-fountains which adorn this city, a reservoir receiving and dispensing by the Word of the Gospel and the means of grace that living water which comes from Christ, to slake the spiritual thirst of multitudes of this generation and of generations yet unborn !”

Dr. Stewart, of Leghorn, notices as helps to the work of the Gospel in *Italy*, “ the determination of the government to educate all ranks of the people, the increasing loss of influence on the part of the priests, the vehement abuse of Protestants by priests and friars, which operated in its favor, and the ample religious toleration afforded by the Italian government.” Among the hindrances to the work, he refers “ to the want of education, and indeed gross ignorance of many, especially the Plymouthists,” who had striven to engage in it, and to the false doctrine which was spreading among the converts.

ASIA.

THE *Calcutta* correspondent of the *Christian Work* says : “ In common with many other elements of government dealings with the natives of *India*, education has been liberalized, its sphere enlarged, and its whole tone improved. It has risen greatly in the character and attainments of the gentlemen who are Professors appointed to the different government colleges.

While all are expected to be scholars, several are also Christian men of name and weight in the Church of Christ. The range of studies now includes a large amount of history, taught from the best authorities of modern days; mental and moral philosophy, as taught by Sir William Hamilton and Dr. Mansel, Dr. Wayland and Dr. Payne; political economy, as taught by John Stuart Mill; with logic and rhetoric, and other studies, expounded in books of equal weight and worth. Teachers are no longer restrained from giving moral instruction, and even those direct Christian explanations which spring naturally from the day's lesson. Ordained clergymen are no longer ineligible as professors in these institutions. In fact, all the branches of a broad and varied system of education, intellectual and moral, are ably taught, and only that direct religious instruction is wanting which the government declines to give. But even that is not altogether absent. All government schools and colleges are surrounded by missionary and Christian influence, and their students are to no small extent influenced by the efforts of missionaries, as well as by the Christian instruction floating through the country at large. A large proportion of these students get hold of Christian books and portions of the Bible; and they are also in constant communication with Christian converts. These things are more completely true of Calcutta, the headquarters of government education in Bengal, than of other parts of the country."

The Rev. Mr. Edkins, a missionary in *Pekin*, of the London Missionary Society, mentions in a recent letter that "a missionary connected with the American Episcopal Church is now in China, and is diligently studying the Mongolian language. The gentleman belongs to the race of Israel, and if he embark in a mission to Mongolia will be an interesting witness to the Buriats of the truth of the Scriptures they have received at the hands of Gentile Christians."

The missionary referred to is the Rev. Mr. Schereschewsky, who, having acquired the Chinese language spoken in the capital, and commenced preaching in that language, is now, with his fine linguistic abilities, giving some attention to the Mongolian language. There are always a large number of Mongols in *Pekin*, and Mongolia itself is easily reached from that city.

AFRICA.

THE Rev. Thomas Oldham was recently directed by the English Church Missionary Society, on his return to Africa, to stay at the *Gambia*, and ascertain what facilities existed for the establishment of a mission among the heathen in that colony. He now writes: "My ministerial labors have been mostly directed to the people called Sereias, who are natives of a country near the Senegal, and who are pagans, with scarcely any form of worship. They are hardly ever known to pray to any thing, though they wear charms about their persons, and trust in them. They are employed chiefly as laborers by the merchants and traders and captains, and also as horsemen or

grooms by the owners of horses. On the Sunday afternoon I have had as many as 180 or 200 of these people before me, in front of the market-place, when I have preached to them through an interpreter. I have never seen more attentive congregations in my life, and it was a positive joy to me to witness the expression of delight in their faces when they quite understood what was said and approved of it. Many of them seemed to hear the word so gladly that I cannot think that the seed thus sown will be altogether in vain. These people are very promising subjects for missionary effort." Mr. Oldham adds that the governor of the colony, Colonel D'Arcy, is very anxious to have missionary work commenced there.

SOUTH-AMERICA.

IN our July number we quoted an article from a *Buenos Ayres* paper, giving an account of an Indian cacique attending the services in the American church in that city, and at the close of the services pleading for a missionary to labor among the Araucanian tribes. The *English Colonial Church Chronicle* copies the article and says: "In illustration of what we have said upon the field open to our Church among the free native Indians of South-America, we subjoin a passage, copied by the *American Spirit of Missions* from a *Buenos Ayres* paper. We are glad to learn that the Patagonian Society has complied with the cacique's request."

This society, which is also called the *South-American Missionary Society*, has ten missionaries now at work, six of them clergymen, and three more will soon go out. The Pacific Steam Navigation Company give £400 a year to the society, and the Pacific Mail Company and the Panama Railway Company give facilities to its missionaries in travelling. The Rev. E. A. Sall is going out in connection with it to Panama, where £100 a year has been subscribed by thirty or forty families of the better class, and another £100 is found by the New-York Pacific Mail Company. Two new stations are contemplated in the more especial field of the society, at Mendoza, at Bahia Blanca, and at Rosario.

The proceedings of the *Guiana Diocesan Synod* for 1864, commenced with service in the cathedral at *Georgetown* on January 26th. In his Charge, Bishop Austin observed that he had, during the past year, visited all the churches, chapels, and chapel-schools, through all of which good order reigned, with but one considerable exception. As to the attendance of children in the day-schools, there were on the books in 1861, 4424; in 1863, 5456. Of these upward of 500 were born of heathen parents, Indian or Chinese. The Bishop spoke of the increasing benefit derived from the adoption of his recommendation of the weekly offertory, and of his desire that the system of pew-rents should cease. The income of the *Diocesan Church Society* has increased, but was still inadequate.

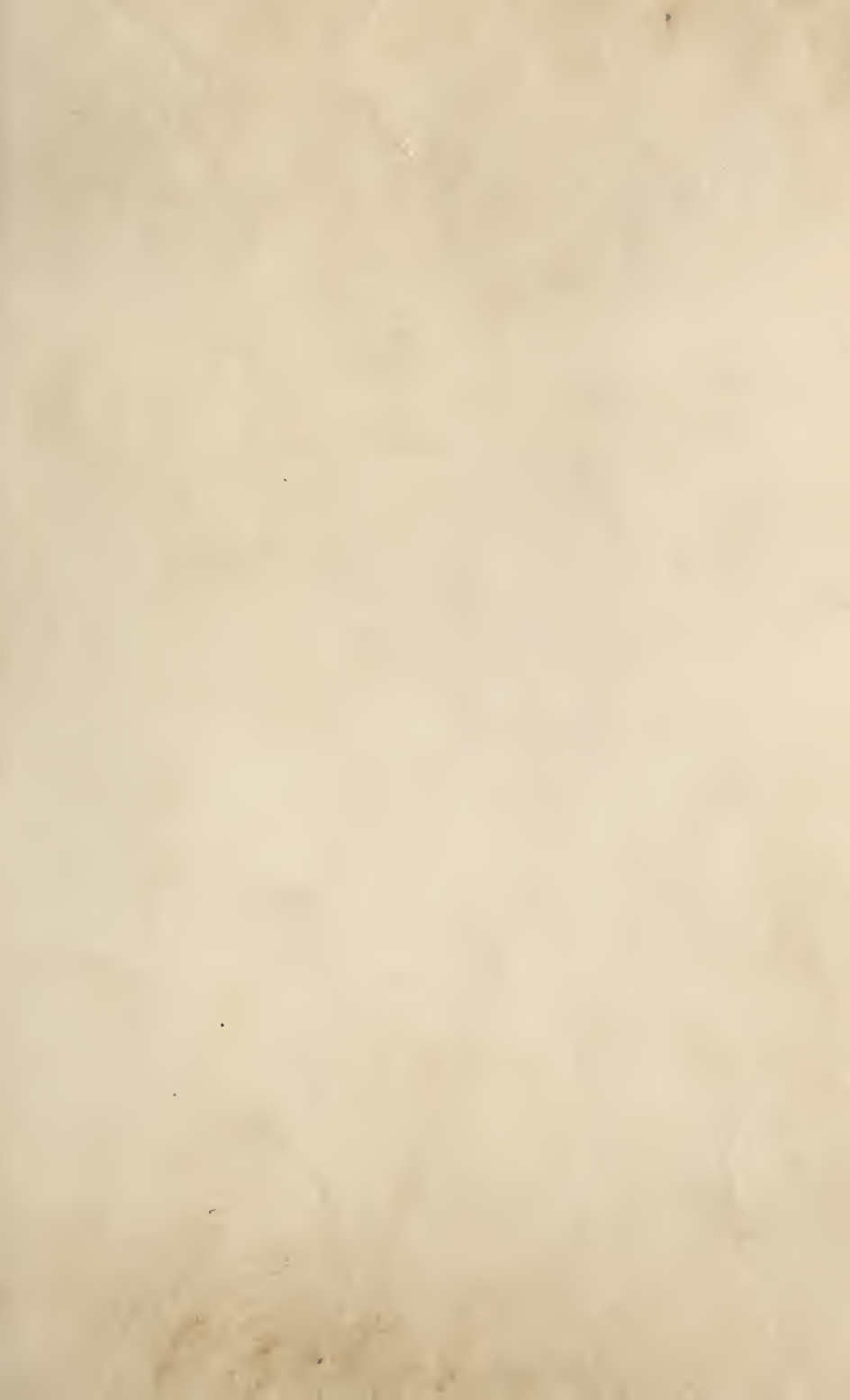
The missionary stations in the outskirts of the diocese were in a satisfactory state, especially those in the Pomeroon and Morocca rivers, where there are 126 regular communicants, all aborigines. To the Rev. W. H. Brett

had been granted great success. "Would," proceeds the Bishop, "that I could speak with the same tone of confidence in regard to the heathen from India. The number of the Coolie children in our schools may be an earnest of better things to come; but the adult Hindoo and Mohammedan still resolutely—save in very rare instances—withstand all invitations to unite with us in the fellowship of the Gospel. We are indebted to the liberality of the legislature for a missionary to the Coolies—a native of India, educated in Bishop's College, Calcutta, whose labors I cannot but hope will yet be abundantly blest." The legislature has also offered to maintain a missionary conversant with the Chinese language, but hitherto the Bishop has not succeeded in obtaining such a person. The last census gave a return of 29,000 heathen immigrants at that time residing in the colony; the number has probably increased by some thousands in the last three years.

POLYNESIA.

THE Rev. John Inglis, of the *New-Hebrides* mission, writes as follows of the condition of things on the island of *Aneityum*, one of the largest islands of the New-Hebrides group:

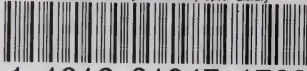
"On Aneityum, for years past, the whole population has been under Christian instruction. War, murder, cannibalism, the strangulation of widows, and infanticide—all the cruelties, and all the abominations of heathenism, have passed away. Peace and quietness are everywhere enjoyed; life and property are as secure as in any part of Christendom. It is little more than thirty years since the first ship was seen on the shores of Aneityum. The natives thought it was a *natmas* or god. A white man was put ashore and left; for what cause is unknown. He was carefully scrutinized, then killed, cooked, and eaten. When the first vessel came to anchor, after grave debate on the part of the natives as to what was to be done, a party of the most courageous spirits set off to the vessel in a canoe, bearing, as an offering, coconuts, bananas, and taro. As they approached the vessel, they saw the men on board smoking tobacco; it was a practice utterly unknown to them. 'See, see,' they said to one another, 'these are the *natmases* of the sun; they are all eating fire!' Now, however, Christianity and civilization are advancing as rapidly on this island, in proportion to the length of time they have been introduced, as they are doing in any of the Christianized islands of the Pacific. The Sabbath is a day of unbroken religious rest. Family worship night and morning is universal. We have about sixty schools, taught by native teachers, at which the whole population are learning to read, and a large number to write and cipher. The whole of the New Testament, and several books of the Old, are now printed and in the hands of the natives. We have about 400 Church-members on the island. At the half-yearly communion at Mr. Geddie's station, five weeks ago, there were present three missionaries, twenty-five elders and deacons, about 300 communicants, and a congregation of about 800. At the communion at my station, a month before that, I admitted forty-four new members."



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